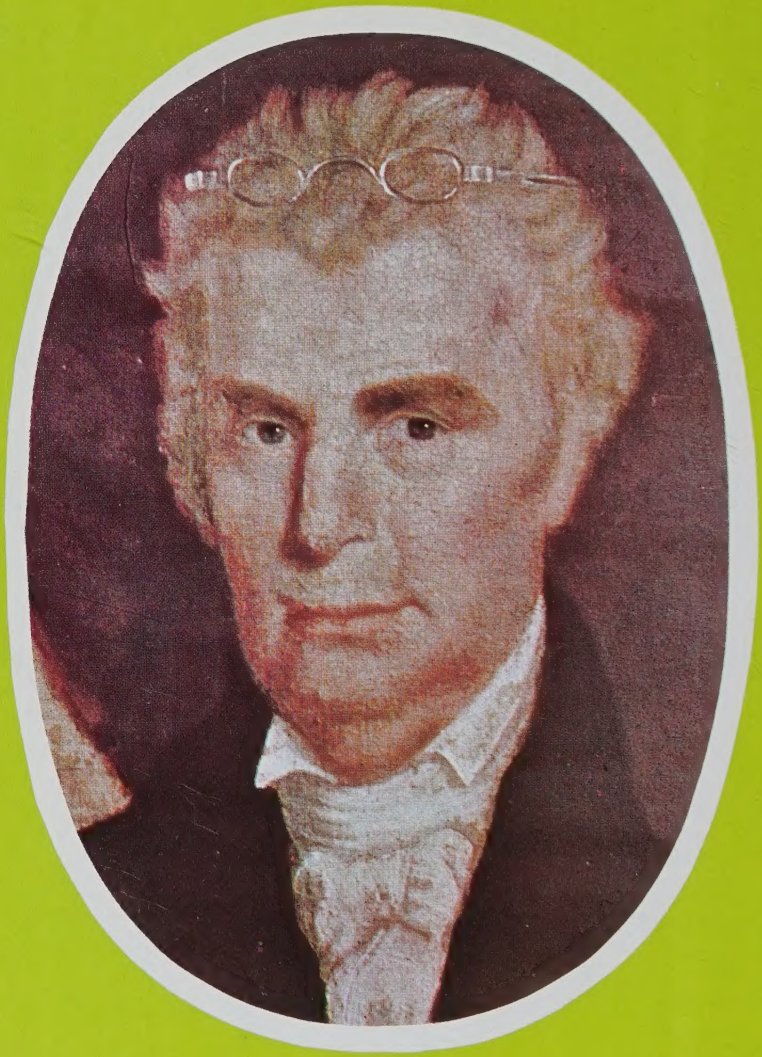

Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

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THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—Paul.

Vol. III.] Georgetown, Ky. May, 1829. [No. 7.

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject: and that the Prophet Isaiah is the describer of this child, or of this Son given: to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
Star Bible Publications
Fort Worth, Texas 76118

Dec., 1978

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BY BARTON W. STONE,

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"Prove all things: hold fast that which is good."—PAUL.

VOL. IV.] GEORGETOWN, KY. DECEMBER, 1829. [No. 1.

The CHRISTIAN MESSENGER is published monthly, at One Dollar a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for his trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

INTRODUCTION.

We now present to our readers the first number of Vol. 4th of the Christian Messenger. We have endeavored to make the work as profitable as we could. We design still to exert ourselves to the same end. To destroy sectarianism, and sectarian props, creeds and names—to promote love, peace and unity among christians—to free the Bible from the rubbish of human tradition—and to restore to the world the unadulterated gospel of the kingdom—these shall engage our best powers—these shall be the polar star to which our attention and exertion shall be chiefly directed. The world seems just to have awakened from the sleep of ages—the spirit of free inquiry after truth has possessed the minds of myriads, and under the banners of liberty, the church is mustering her forces to march out of the wilderness, and from Babylon, into the kingdom of Emanuel. As Pharaoh and his hosts pursued the long enslaved Israelites, to bring them back to bondage and oppression; so are pursued the freed-men of the Lord in their flight from Babylon, by their former oppressors, for the very purpose of binding them with sectarian cords to serve a party. Never were greater exertions made to stop the march of truth, and to check the spirit of inquiry—equally great are the efforts of the friends of truth to hold up the BIBLE to the world as the only infallible rule of faith, practice and government. Untrammelled by human creeds and confessions, they cry aloud and spare not. God speed their efforts! O that he may grant us all the spirit of meekness, as well as of wisdom!

We have found it impossible to please all our readers. This we anticipated when we commenced. To please all, without sacrificing truth, would be gratifying to us, but this is impossible, and, therefore, not expected by us. We did hope that the spirit

of inquiry would not be offended to find some things written contrary to received opinion. In this we were deceived. The spirit of infallibility is deeply rooted in the human mind, and with thousands stands almost an insuperable barrier to the reception of truth. How many see, reprobate and denounce this spirit in others, who are blind to its existence and influence in themselves. This is, doubtless, among the primary causes of the unhappy divisions of the church, and cannot be too closely watched and guarded against by christians.

The Editor claims the privilege of selecting communications for the Messenger. In this he has given offence to some whom he highly esteems; but this cannot be avoided. We have endeavored to be impartial, but cannot evade the charge of partiality. This is the common lot of editors, from which we cannot hope exemption.

If our agents, patrons and friends approve our work, we hope they will exert themselves to give it a more extensive circulation, by engaging others also to take the Messenger. We feel grateful for former patronage, and are gratified that so many are pleased with the work; we hope still to please them by our future efforts. EDITOR.

We will give our readers a few extracts on atonement, from a new work lately published by the venerable Noah Worcester, entitled "The atoning sacrifice a display of love—not of wrath."

DR. WORCESTER ON THE ATONEMENT.

About two years ago my mind was called to this subject by reading a Family Sermon in the Christian Observer. The following was the passage which arrested my attention:

"When the gates of Paradise closed upon our first parents, in consequence of the introduction of sin into the world, men no longer beheld in their Maker a friend; but felt, and justly, that his displeasure was excited against them; nor was there longer any way of access to the throne of a justly offended Majesty. But the word of God has pointed out to us a source of pardon and way of intercourse through a Mediator, by virtue of whose merits and obedience we may return to him and find favor at his hands, notwithstanding all our transgressions."

Chris. Obs. for Nov. 1826.

I have often read similar repretentations, but never before with a similar effect on my mind. The sentiment, that after sin entered the world "men no longer beheld in their Maker a friend," occasioned a feeling of horror which I cannot describe. The declaration is so clearly contradicted by the history of God's providence towards our first parents, and by the character he has given of himself in the Old Testament, as well as in the New, that I could not but wonder that the passage had found a place in the Christian Observer. I then resolved that, should my life

and health be spared, I would endeavor to obtain more clear and satisfactory views of the atonement than I at that time possessed. The more I examined, the more I became convinced, that the atoning sacrifice was intimately connected with the Christian principles of peace, which had then for a long time occupied my attention;—and that it was in the strictest sense of the words a PACIFIC MEASURE—a RECONCILING SACRIFICE—made from love to enemies, and on the gospel principle of overcoming evil with good. It has been with me a principal object in writing, to evince that in this sacrifice there was a display of *love*—not of wrath. If on this point I have failed, I have labored in vain. But if in this particular I have been successful, I cannot but indulge a hope that what I have written will be an occasion of relief and comfort to many reflecting Christians. For many, I am persuaded, like myself, have been perplexed with the awful idea, that the sufferings of the Son of God were occasioned by displays of God's anger or avenging justice against him as our substitute; and that this was the only way in which divine benevolence could be exercised in the pardon of penitent sinners.

In this work I wish to be regarded, not as the advocate nor as the opponent of any denomination of Christians, but as the friend of truth and the friend of peace. Indeed I know not that my present views on this subject accord with those of any sect, or any individual Christian. Still I have a hope that many things in the work will be found accordant with the *feelings* of many good men in every denomination.

Viewing the atoning sacrifice as a strong expression of God's forgiving love, and of his desire to reconcile sinners to himself and to one another, I have deemed it a solemn duty in writing on the subject, to forbear the indulgence of any feelings or passions towards any class of my fellow men, which are inconsistent with that divine principle on which I believe the Messiah laid down his life. Whether I have conformed to the obligations which result from the benevolent nature of my subject, my readers will judge for themselves. Wishing to avoid as much as possible the appearance of controversy, as well as its usual spirit; when I began to write with a view to publication, I thought I should avoid naming any sect or any writer, except the inspired writers; but I was induced to relinquish this plan through a fear that I might be accused of misrepresenting the opinions from which I dissented, unless I should quote from respectable authors and give their names. But I think I may say with truth, that I have named no writer with a view to injure his reputation. I may here add, that I have too much evidence of my liability to err, to make my present opinions a test by which to judge the hearts of my fellow Christians. In respect to the interpretations that I have given of the numerous texts which have demanded my attention, I can hardly hope that I have made no mistake. It is sufficient for me to say, that I have sought their true meaning, and have given that which appeared to me to be the meaning of the inspired

writers. I may, in some instances, have misapprehended the meaning of a text, and yet the theory I have attempted to establish may be correct. The candid will not censure by wholesale. I have only to request of my Christian brethren, that they would consider the importance, the solemnity, and the affecting nature of the subject, and the liability of all men to err; and then exercise toward me that candor and impartiality, which each of them would reasonably desire in an exchange of circumstances.

The following is the second chapter, which consists of general remarks and explanations:

That the gospel atonement, rightly understood, is a subject of great importance, will be generally admitted by the several denominations of Christians. Yet perhaps there is not another subject on which there is so great a diversity of opinion. Not only do writers of different sects disagree, but there are perhaps no two writers of any sect who harmonize in their views aod explanations. This circumstance should excite candor, and not reproach and bitterness. It is not for me to doubt that all who have written on the subject have expressed such views as they deemed correct, and most honorable to God. It would be doing violence both to my faith and my feelings to impute the discordant opinions of my brethren to the wickedness of their hearts. "Judge not, that ye be not judged," is a precept which I think is worthy of more regard than it has generally received from fallible Christians of different sects.

The words *atone* and *atonement* will frequently occur in this week. And as in my younger years I was led into error by misapprehending the meaning of the words; I shall here give an explanation which I think will be admitted by the learned and impartial of all denominations.

"*Atonement*—When the word is divided into syllables, its meaning will be evident to every reader—*At-one-ment*. Thus *to atone* is to *make one*, or to reconcile parties at variance; and to make atonement is to bring about reconciliation and peace."

[*Brown's Dict. of the Bible.*

These definitions were given by a learned Professor of Divinity and a minister of the Presbyterian church of Scotland. The same definitions have been given by several writers of different sects in our country. That they are correct may appear probable from the fact, that the word *atonement* occurs but once in the common version of the New Testament, and in that case it is acknowledged to stand as a substitute for the word *reconciliation*.

There never perhaps was a sacrifice to which the word *atonement* was more properly applied than that made by the death of the Messiah. But it is proper to observe, that though atonement signifies reconciliation, yet th ty p ical sacrifices to which

it was applied were but *means* of reconciliation; and such is the fact in regard to the gospel sacrifice—the name of the *end* being applied to the appointed *means*. But this is a common figure of speech in the Bible. It is on the same principles that Christ is said to be "made of God unto us wisdom, righteousness, sanctification, and redemption."

Atonement, however, means not merely *reconciliation*, but *purification* or *cleansing*. This was probably its principal meaning when atonements were made for inanimate objects, the tabernacle, the sanctuary, the altar, and the house infected by the leprosy. This meaning was also implied in the annual atonements made for the people of Israel, as will be shown in the chapter on the Mosaic atonements. But this last meaning is not at all repugnant to the other. For moral impurity is what separates the sinner from God: let him be *cleansed*, and he is reconciled, *at-one* with God.

As I shall have occasion to speak of substituted sufferings, I wish it to be understood that I freely admit, that the Messiah actually *suffered for sinners*, and for the purpose of saving them from sin and suffering. But I do not admit that the sufferings of Christ were the effects of divine anger or avenging justice against him as our substitute. Nor do I admit that his sufferings were designed to appease the anger of God towards sinners, nor to effect any change of feeling in the divine mind. I view them as means for effecting a change in *us*—not in GOD. I shall use the following phrases as synonymous—"substituted suffering"—"substituted punishment"—"vicarious suffering"—"vicarious punishment"—meaning by each the sufferings or punishment which Christians have supposed that Christ endured as the substitute for sinners.

Wishing, if possible, to avoid even the appearance of misrepresenting the opinions of my Christian brethren, I deem it proper in this place to give a special explanation on one point. I have given to the work this title: "The Atoning Sacrifice a display of Love—not of Wrath," and in various parts of the work I have used language corresponding with the title, to intimate a contrast between my own views and the most popular theory on the subject. It may therefore be suspected that I was ignorant of the fact, or unwilling to admit it, that those from whom I dissent avowedly believe that the atonement had its *origin* in the love of God to sinners. I am aware that they do avow this belief; nor have I a wish to intimate the contrary. Still I think there is ample ground for the distinction suggested by the title of the work. This I shall attempt to illustrate.

Let it then be fully admitted that the advocates for substituted sufferings both believe and teach, that the atoning sacrifice originated in the love of God. Still they also teach, that the *atonement itself* consisted in such displays of divine anger or justice, inflicted on the Son of God, as were a proper substitute and

equivalent for the everlasting miseries due to the innumerable millions of mankind.

On the other hand, the theory of the atonement, which I think is taught in the Bible, implies no expression of God's anger, or of punitive justice, in the sufferings of his Son. Should a king, from real benevolence to revolted subjects, knowingly expose an only son to sufferings and to death, by sending him among them, on what he deems a necessary errand of mercy, to reclaim the rebels and save them from ruin, we should not hesitate to say that the king has displayed extraordinary love to his subjects, in "not sparing his own son, but delivering him up" to suffering and death for the benefit of men who had become his enemies. In speaking on the subject, we should be ready to say emphatically, "*Heaven is love!*" or, "*Behold, what manner of love!*" It is in a sense analogous to this that I think God has "commended his love to us, in that while we were yet sinners Christ died for us." Therefore, as on the one hypothesis the atonement was made by an awful display of avenging justice, and on the other by an extraordinary display of saving love, I think there can be no ground to object to the distinction intimated in the title of the work.

As men have long been in the habit of regarding punishment as the effect of divine anger—as the language of the Bible favors the idea, and as the advocates for substituted sufferings have abunbantly used such phrases, as "the wrath of God" and "the anger of God" in refeience to the atonement; I have used similar phrases in reference to their views. But I have not done this from a belief that there is any thing in God corresponding to the vindictive passion of anger in men. Yet so far, and in the same sense, as divine wrath is manifested in *punishment*, it must be manifested in a *substitute* for punishment, which is made by displays of punitive justice. With real pleasure, however, I have observed, that many modern writers in favor of substituted sufferings, have applied the use of such harsh language and revolting representations, as were common at a former period in describing the manner in which God treated his Son while on the cross. I hope this change is an indication of something more important than a mere advance in literary taste. I am inclined to impute it to the progress of light, and a growing conviction, that there is something in the doctrine of substituted penal sufferings too shocking to be expressed in bold, emphatic language.

Bro: A. Campbell:—Over the signiture of a Layman, in the Baptist Recorder of Sept. 26, I have read a letter addressed to you, in which you are seriously blamed for your friendly attentions to the New-Lights or Arians in Georgetown. He says: "Instead of manifesting that respect for your brethren, which such a distinguished token of regard from them required at your hands, you chose rather to occupy the pulpit of the New-Lights or Arians, with whom we exchange no acts of fellowship and

to mingle with them during your stay in this place." As this charge is of immense weight against you in the Baptist church in Georgetown, I wish as much as possible to soften its features for your sake. Before you had probably ever heard of the Baptist church in Georgetown, I addressed you a note when you were in Paris, inviting you to preach to us, without informing you who we were. You gave then a promise to preach for us.

I had met with you several times previous to your visit to Georgetown. I then suggested to you my fears, lest by preaching in our meeting house you might incur the displeasure of the Baptists, and hurt your influence amongst them. You indulged no fears; therefore preached in our meeting house and lodged at my house. You thought, no doubt, that the pharisaic spirit, which murmured that "this man received sinners and eateth with them"—"that he is gone to be a guest with one who is a sinner"—could not be found among the free Baptists. You doubtless concluded, that as your Master came to call, not the righteous, but sinners to repentance—that as the whole have no need of a physician, but they that are sick, that your business, as his servant, was among them. You surely did well to come. And had the Layman, and the whole host of preachers, done likewise, they would have convinced us of their love and regard for our souls, and thus could have had access to us to correct our errors, heal our wounds, and reclaim us to the path of righteousness. But they seem willing to let us go to hell, if they can save their beloved parties from our influence To do this, declamation and denunciation are the arguments chiefly insisted on. This course drives more to unite with us, than any other. The people inquire, what are we?—what is our doctrine?—what are our lives?—what has so greatly enraged the holy ministry and people against us? When they have inquired, they almost universally judge in our favor.

What do we? If we let them alone all the world will go after them—and if we denounce them, and oppose, the matter is made worse. What shall we do? Were I to tell them they would not believe me. Do, bro: Campbell, tell them. They must learn, and learn quickly how to treat modern heretics, or they must crumble, and their parties be dissolved. The Layman denies us the name *Christian*, and tacks to us the nick-names *New Lights* or *Arians*. How childish! How much in unison with the spirit of the times! If he can derive any pleasure from this course, he is welcome to enjoy it unenvied by the EDITOR.

[BY REQUEST.]

The first Baptist Church of Christ in Dayton, to the Miami Association of 1829, *sendeth Christian Salutation:*

DEAR BRETHREN:

This is to certify that we, at a regular meeting, on the evening of July 20th, did withdraw ourselves from your body. On the same evening, we resolved to address you by this letter

to inform you of said withdrawal, and afford you our reasons for so doing, with some other items of information. In doing this, we trust we are actuated by the purest motives.

We, with most of the Christian congregations, have lived as our fathers lived, and like them have thought and spoken. For a time, we never ventured to call in question the propriety of the prevailing sentiments and forms of our denomination in the United States. Imposed upon us by our predecessors, they, like other lessons of parental education, assumed a standing above the sphere of patient and candid investigation. Though the body of the congregation was not much disturbed by the restless spirit of sectrrianism, whose insatiate appetite is satisfied only with uncontroled dominion, yet they naturally, and perhaps imperceptably, imbibed its prejudices. Such was their situation until the spirit of reform, like the silently fermenting leaven, was perceived to make its gradual way among them, who were almost insensible of its operetien. This state of things was produced by very frequent perusal of the scriptures and less frequent reference to the creeds and systems of the day. One thing was very soon discovered—that the present state of religious society was unauthorised by the King in Zion, and that in many instances it was as equally repugnant to the genius of the Christian religion, as many monstrous forms of anti-christ in the dark ages, which are now universally condemned. It was perceived that many of the abuses of the Christian scheme and practice, called anti-christian, had not been eradicated in the reformation of Luther and Calvin, but that they were only modified—that although these abuses in their altered and various forms, were softened down to the prejudices of the sectarianized multitude, yet they were not less dangerous than before. They perceived that the first human creed ever made, caused the first division in the church; and as creeds increased in number almost *ad infinitum*, increased division, discord and destruction followed in their train. They being either additions to, substitutions for, or explanations of, the word of God, the people would often recur to them, until they became of paramount authority to the best of Books. The "confessions and disciplines" have now become the authorized exposition of God's will, and the law book whose decisions control in all cases of church business; and, as the interests of one party are advanced by the downfall of another, and these creeds are always confessedly made for party interests, the creed of the one society must necessarily be opposed to that of the other. Now all these creeds claim a divine warrant, and their makers and servants all advocate their utility in the preservation of the church from error and ungodliness, while each is accusing the other of every heretical notion in sentiment and every disorder in practice. With these data before them, the congregation naturally instituted two inquiries: 1st. Is there a divine authority for these instruments? 2d. Whether the authority be divine or human, have they attained their ob-

ject—maintained the unity of the church in sentiment and feeling and excluded all error from their borders. Now as to the divine authority of creeds, acknowedging the fundamental principle of all the protestants—that the divine word is the only source af divine authority, they had to come to the positive conclusion, that these instruments are without the least shadow of authority, other than their uninspired makers and advocates have given them. For Jesus never built his church upon any confession, but that which Peter made: Matt. xvi, 16, 18. The Apostles never deemed any other necessary; I Cor. iii, 11, and left God to judge of the edifice erected by each individual upon this one foundation. But it has been observed that circumstances make creeds indispensable in the present state of the church. If that be the case, Jesus, of whom it is said, he received gifts for men, never did receive or convey to us a most necessary one; and his wisdom and the wisdom of his father are chargeable. Their goodness is equally and similarly implicated. This cannot be. The fact is, the present order of things results entirely from human interference in the things of God; and until the daubings of unskilful, uninspired meddlers are washed away by the cleansing waters of reformation, the ancient order of things cannot be restored. And all the creedish and sectarian efforts of the day, so far from helping the matter, are the sole cause of its perpetuation; as we shall perceive in attending to the second quere, of which we have concluded as follows:

Quere 2d—Amounts to this: Have creeds done any good? Now let us ask, for what are they designed? The answer is, to promote unity of opinion, and thus insure unity of the body, assuming, what is to be proved, or rather, what is incapable of proof—that the unity of Christ's church consists in unity of opinion. Neither Jesus, our master, nor the Apostles, our judges, ever required any other unity than of mind or disposition, of faith and of effort. The faith of the gospel is one. In the scriptures is developed a system of heavenly facts, about which there is no controversy except with infidels, and a firm belief in which is an indispensable pre-requisite to entrance into Messiah's kingdom. When these facts are believed and their influence felt, and demonstrated by our actions, our opinions are private property and should never be attacked by the hand of power, until they lead to ungodliness—then the offender may be punished for his sin and not his opinion. Opinions are most too subtle and airy culprits to apprehend, but we can take cognizance of aberrations from the path of rectitude.

Again—the history of the church has confirmed us in the conviction that creeds are not only inutile, but miserably destructive to the peace of Christians. Three hundred years did the church live without one, and three hundred years did she live in peace. During this period there was not a creed heard of, nor was there a division heard of. Christianity before that time had no outward enemies but Jewish and Pagan infidelity and

persecution—her weapons were truth and love. Buta las! Just at this juncture, the jealousies and differences of Athanasius and Arius came to an open rupture and were published in the form of a creed, and religious liberty expired and she was buried with military and political honors in the triumphs of church and state united—so nearly allied was the first creed with power. And what has been the scene since that time? Where do we find the one body, one hope, one spirit, one calling, one Lord Jesus, one faith, one baptism of Paul's time; all animated by, and in their uses, subservient to, the Father of us all? Alas! were it not for that book whose dominion has been usurped by these human productions, we would never know that there ever was such a state of things—so nearly allied are modern creeds with corruption and division. Two hundred christian sects mark the place of ancient christianity, upon whose ruins they are built.

These are the conclusions to which we have inevitably arrived—and we now declare it our humble, but firm conviction, *that creeds, with similar interferences with the consciences and rights of Christians, have introduced and detained in the Church the most destructive errors and the most unhappy and bigoted feelings.* The natural influence of such an introduction may be easier conceived than described. It gave the Pope his existence and his power, and it alone perpetuates the direful effects of his gloomy reign. This flood of light poured upon the minds of the congregation, they soon perceived that there was no authority in the book of God for any religious body but the church of Christ. Also their acquaintance with our denomination in our own country convinced them that, even Associations, that call themselves advisory councils, were in possession of power, which, within the sphere of their acquaintance, has been exercised in an unlawful manner. These were deemed reasons of sufficient weight to justify their withdrawing from your body. We profess no unfriendly feeling towards you—we feel none. Religious liberty is the birthright of christian disciples, and we are disposed to enjoy it We would be heartily rejoiced if our brethren would unite with us in the pleasing, though arduous task of reform. Happy indeed would we be if all christians, did feel and breathe the spirit of benevolence—the spirit of Him who for us, though he was rich, became poor. that we through his poverty might be made rich.

We are informed that a few individuals, who have been excluded from this church for various irregularities, do intend, under the control of elders Thompson, Gard and Mulford, at this session of your body, to present a letter in our name and style. We have recorded on our church book a resolution disapprobating the conduct of these ministers, who appear to have forgotten the fundamental principle of Baptist church government—that evey church is independent. With reference to these excluded members we observe, that painful as the excision was, it had to be done; for they had entirely denied our authority. and although they were repeatedly requested by the deacons and

other members to take letters, they positively refused and still persisted in a course of opposition and faction, making use of the most unreasonable and unscriptural efforts to effect our destruction; their rage being enkindled, and their zeal increased by the instigation of the above named public teachers. We warn you of them and would remind you of a principle acknowledged among the Baptists generally—that Associations have no right to interfere with the organization or proceedings of any religious body. Let the Association stand aloof and maintain a suitable, dignified disregard of matters that do not interest them. But perhaps our farewell advice is gratuitous, for we recollect that at your session at Pleasant run, 1827, you resolved that you would listen to no complaints against the Association, churches or individuals. This we believe was the resolution, for we have not the documents before us.

Under the blessings of our heavenly father, since the last session of the Association we have received the accession of thirty members, and are rejoiced at present with good prospects of further increase.

But we are transcending the limits of an ordinary letter. We must stop. We have thus written, because we conceive silence would have been criminal, and by thus addressing you, we endeavor to discharge our obligations to you, ourselves and our God.

With sincere wishes for your individual advancement in the knowledge and service of God—by order and in behalf of the church, we subscribe ourslves, Yours in the bonds of peace.

DAVID S. BURNET, *Bishop.*

FIELDING GOSNEY, *Ch. Clerk.*

Dayton, August 26, 1829.

A corresspondent has politely favoured us with the minutes of the South Kentucky Association of Separate Baptists for August last. In reading their Circular, we were reminded of the old style of letter writing. A certain preface was considered indispensable. When a boy, I remember of hearing a letter read thus: "Dr. brother; I take this opportunity to write unto yon to let you know that we are all well, hoping that these few lines may find you and yours in the same state. I have a very sick fomily; Samuel and Jane have been sick and confined to bed for three weeks—John was thrown from a horse and had his leg broken," &c. &c. So this Association, in their preface, speak of their love, comfort, joy and fellowship; but from the face of the letter the opposite of these is plainly discovered; their love and fellowship are partial and limited—their comfort and joy are turned into pain and sorrow.

They complain of a restlessness among some of the churches—that one wishes to exchange the name *Separate Baptists* for another. But what chiefly fixt our attention, is found on page 4, as follows: "We discover from one of the letters, that an unhappy division has taken place in one of our churches, that Jacob War-

rener was the pastor of—he has left the church after making, or causing unhappiness and division in it. We the representatives of the churches do believe it to be a duty we owe to the cause of truth and good order, to mark those who make divisions in the church of God; and as said Warrener has gone out from us, we therefore declare he is no more of us, and so far as his credentials were authorized by this association, they are hereby revoked."

We have heard the reasons why Jacob Warrener left the Separate Baptist Church. They are because he thought the name *Separate Baptist* was unscriptural, and because, from conviction, he renounced the doctrine of universalism—a doctrine popular in that association. No doubt, as a faithful minister, he preached what he now believes to be truth; some believed, and cleaved to him; and when he was determined to show to the world the truth in deed as well as in word, he steppod out from the ranks of sectarians, and united with those called Christians. They who believed as he did, followed him to walk in the truth. The charge against him by the association is, that he made division in the church. This charge has been reiterated for centuries by sectarians. The Reformers were charged and condemned by the Catholics for the same crime! The Reformers charged and condemned one another for the same crime—and were not the Separate Baptists themselves once charged and condemned for the crime of separating and making division also? And which of the preachers in the S. K. Association has not committed the same crime? For which of them has not taken members from the Methodist, Baptist, or Presbyterian churches, and thus made division in those churches? If to make divisions in a church be a crime, which warrants exclusion from the ministry and from christian fellowship, then who is clear? Who can plead justification? Who would not blush to charge and exclude a brother for this supposed crime? And this in the 19th century!!

Had this association read and written the whole of the verse, Rom. xvi, 17, they would have seen and acted differently: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." No acknowledged church existed in Paul's day but the Church of Christ—no doctrine was acknowledged divine, but that of Christ and his Apostles. Will this Association say, they are this church, and that all the doctrine they teach is purely Apostolic? If they say this, then every church and doctrine contrary to theirs is spurious and false. On this principle they acted when they endeavor to exclude Jacob Warrener from the ministry! Strange indeed! Will they acknowledge the church of the Regular Baptists—the Methodist and Presbyterian church to be the churches of Christ? Suppose a Regular Baptist preacher should be convinced that his Calvinistic system was wrong, and should teach his people the doctrines of the Separate Baptists, and at length should leave that church, and with

a part of it, should join the Separate Baptist Association; would this association count such preacher worthy of exclusion from the ministry, and from christian worship? We think not. Yet to act consistently they should certainly do it, because he made division in the church acknowledged to be the church of Christ.

"O for some power the gift to gi' us
To see ourselves as others see us!"

"But Jacob Warrener is gone out from us, we *therefore* declare he is no more of us." Does the Association quote this passage from I. John ii. 19. as applicable to one that leaves them to unite with a church more congenial with his sentiments and spirit? This reminds me of a presumptuous preacher, who, having preached his peculiar system of doctrine, said unblushingly—If any man or angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." We did believe the separate Baptists a more liberal and enlightened people. We hope this letter was written in haste, and does not express the sentiments of that sect generally.

The arguments for retaining the name, Separate Baptist, are as good as could be given; but we confess, to us they are as light as air. Why plead for that which is unauthorised by the New Testament?

We expect the work of exclusion from the ministry, and from church fellowship, will be great in a short time. Partyism is alarmed at the growth and spread of New Testament doctrine. It is decreed to put down this *heresy;* and yet it rapidly increases. May the Lord support the friends of truth! May they be strong in the Lord, and bold to declare his word, not fearing the frowns nor reproaches of men! EDITOR.

QUERIES BY ELDER JOSEPH HATCHITT.

1. Why is it written, I. Cor. xi. 10, that a woman ought to have power on her head because of the angels?

Answ. Paul had just remarked that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. It has been a custom from the earliest periods of antiquity for inferiors to uncover their heads in the presence of superiors. Thus to this day soldiers uncover their heads in the presence of their general or head; and not to do it would be a dishonor to their head or officer. So for men to appear in the presence of their head, the Lord Jesus in praying assemblies, with covered head, would be to him a dishonor.

The power the woman had on her head, was a veil, which in Hebrew is called *Radid*, and signifies subjection. This was the token of subjection to the man, or of his power over her.—This token, she should not put off her head, while praying or prophecying; but by keeping it on, she should modestly confess that she was under the power of man as her head. She should wear it, because of the holy angels, who are present in their assemblies: These holy beings should not be offended by the least

impropriety among the worshipers of God. See Dod: in loco.

Que. 2. How shall the saints judge the world?—I. Cor. 6. 2.

Ans. We are not informed *how;* it is sufficient for us to know the fact, that they shall.

Que: 3. What kind of Elders were they who labored not in word and doctrine? and what their duty in the church?—I. Timothy v, 17.

Ans. They were old men, who professed faith in Christ, but were not teachers nor preachers; nor did they exercise any distinguishing office in the church. The word *presbuteros* in Greek, literally signifies an *old man.* In the first verse of this chapter, it is said, "Rebuke not an Elder," that is, an old man. This is contrasted in the same verse with *younger men.* In this chapter particular directions are given respecting old men, and old women, young men and young women, and old widows and young widows. It is added particularly respecting old men that rule well, that they be counted worthy of double honor, especially such old men as are teachers or preachers. The old men that rule well, are such as rule their families, and are careful to have good rules and order observed in the church.

Que: 4. Why did our Saviour, in sending forth the Twelve to preach, say to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel?" Matt. 10.

Ans. Because the purpose of God was that the gospel should be first preached to the Jews.

Que: 5. Is it evangelical under the present dispensation to pray the Lord's prayer?

Ans. There is but one petition in it, that can be doubted, which is, "Thy kingdom come." It is argued that as his kingdom is come, we should no longer pray for its coming. We ought to pray that his kingdom should universally prevail, and include the whole world.

Que: 6. What was the design of our Lord's sermon on the mount? Was it written for the instruction of the Gentiles?

Ans. The design was to teach the world those divine lessons, which, received and practised, would eventuate in eternal good: Read the conclusion. "Whosoever heareth these sayings of mine and doeth them," &c. The word, *whosoever,* includes Gentiles as well as Jews.

Que: 7. What are we to understand by our Saviour magnifying the law and making it honorable?

Ans. To magnify literally signifies to make great and glorious. This our Lord did with regard to the law. He magnified it by explaining its spirituality, and thus extending its precepts to the heart. See Matt. v. 20—24. He made it honorable, by obeying every jot and tittle of it. Had it not been a holy, just and good law, he would not have given it honor, by unlimited obedience.

Que: How did our Saviour take away the first and establish the second dispensation? Heb. x. 9.

Ans. By the first dispensation, covenant or constitution, is meant the whole law of Moses including all its parts, ceremonial, judicial, and moral, as they have been called in the wisdom of man. By the second, is meant the New Testament covenant, or constitution, including the whole gospel. Some pious Christians are alarmed at the idea of the first covenant including the ten commandments, being taken away, as well as the other parts of the law. The scriptures make no exceptions, but evidently include the decalogue with the rest. Read Romans vii, and you will find that the decalogue is particularly intended. v. 7; also 2 Cor. 3. Heb. viii. We have explained this subject before in such a way that no christian of any name can reasonably object to it. Thus; at the first formation of the state of Kentucky, we, the people, formed a constitution. By this every citizen of the commonwealth was bound, nor could he be freed from this obligation, while that constitution was in force. After a trial of some years we found our first constitution faulty or defective. We then formed a second, and in it we embodied all the good articles of the first. As soon as this second was adopted, the first became null or vanished away. From the second we are to learn the true government and order of the commonwealth. To the second only are citizens under obligations, being freed from the first. There is not a precept of the first constitution or law of Moses, which God designed to be obligatory on the world, but is found in the New Testament, or new constitution, ordained by Jesus Christ. In this constitution, we are to learn the laws, government, and whole will of God, and our duty. "Hear ye him," said the Father of us all. "Learn of me," said the Savior and teacher of the world.

You ask, How did our Savior take away the first dispensation, or constitution? I answer, in the language of inspiration, He nailed it to the cross—the law became dead by the body of Christ. When the new covenant was established, the first waxed old and vanished away. On this part I need not be more particular, having in former numbers discussed the subject:

EDITOR.

Query by John Crum, of Indiana.—Was it necessary, in order to complete the plan of redemption, that our Lord should be put to death by wicked men?

Ans'r. That the death of Christ was necessary to reconcile us to God, to wash, to purge, to sanctify, to cleanse from sin, to take away sin—is universally taught in the New Testament. That it was necessary for our resurrection and entrance into heaven, is as unequivocally taught—and that on his resurrection depends our faith, is equally plain. The death of Christ was absolutely necessary in the plan of salvation. The idea of the necessity of his being put to death by *wicked men*, appears to be more curious than profitable. None but wicked men could do it. He was made a sin-offering to condemn sin in the flesh. For sin is no

where seen more horrid, more condemned, than "a not permitting perfect innocence and loveliness to live.

EDITOR.

Minutes of a Christian Conference in Bartholomew County, Ia.

SEPTEMBER 24, 1824.—The Eastern Christian Conference of the state of Indiana, met pursuant to appointment, at Liberty Meeting House, Jefferson County.

The following Elders attended, viz: Daniel M'Millan, Joseph Hatchitt, Jesse Hughes, Beverly Vawter, William P. Ritchey, Daniel Roberts, Ab. L. Bailey and Joseph Shannon.

Unordained—Bennaniah B. Fifield, and John Park.

Agreed, That our brethren north of Big and Little Flat Rock, have leave to form a new Conference, to be called, "*The Flat Rock Christian Conference.*"

Agreed, That Bro: Bennaniah B. Fifield be recommended to the brethren of this Conference, as an authorised Preacher of the gospel among us.

Agreed, That our next Conference be held at Laughry Meeting House, Ripley County, commencing the Thursday before the first Lord's day in September, 1830.

Agreed unanimously, That the Editor of the Christian Messenger be requested to publish these minutes.

BEVERLY VAWTER, *Ruling Elder.*

JOSEPH HACTHITT, *Clk.*

NOTICE.—I received, before I started to Indiana, the minutes of a Christian Conference near Elizabethtown, which are mislaid and cannot be found. One item was, that Elder Wm. Tracy was, for immoral conduct, excommunicated—EDITOR.

REVIVALS.

Elder Henry D. Palmer, of Carlise Ia. writes to the Editor, October 6—

"The number of professors of the religion of Jesus Christ is increasing in our Wabash country. The human creed system is losing ground fast. I have immersed 16 in the neighborhood where I live within three weeks past. The work of reformation is still going on. The harvest is great and the laborers of the Christian order are few; and those few are compelled to work with their own hands for the support of themselves and families."

Elder Jas. E. Matthews, of Lauderdale, Ala. writes, Oct. 9—

"Our Camp-meeting terminated about 10 days ago. As I had expected, we had a glorious time—31 were added to the church, and how many professed religion, I know not; but I think 40, or more. Many of those who joined are persons of intelligence, and of the first respectability. At the conclusion of the meeting, there were comparatively few, who were not esteemed Chris-

tians. Indeed, a large majority of the vicinity around Republican, are professedly the friends of Christ. The communion on Lord's day evening, exceeded any thing of the kind that I ever have seen. It looked more like Heaven than any thing that I have ever seen before. To see the lovers of Jesus of different denominations, in sweet union, filling two rows of seats, at least fifty yards long; to hear bursts of rapture from several hundred souls, and unceasing shouts of praise for some time, ascending from the overflowing hearts of christians, of different names, reminded me of the time when "the wilderness and the solitary place shall be made glad, and the desert shall blossom as the rose." I think that partyism got a deadly stab, and peace and union were greatly promoted. I am informed that at Bro: Barnet's, in Wayne County, T. a few weeks ago, 18 were immersed, and a number more embraced religion. The next week at Conference in Limestone County, Ala. about 40 professed, 18 of whom were baptized To conclude, "The Lord has done great things for us, whereof we are glad," and I verily believe that the latter day of glory is at hand. Yours in the bonds of the gospel."

In another letter, dated October 23, Bro: Matthews again writes—

"Since my last, at our two days meeting, near where I live, I immersed 10, and received about 10 more. The church here from some time last spring, has amounted from 0 to 40, and the church at Republican is not far short of 200. The times here wear truly a favorable aspect. The settlement where I live, was, a few months ago, esteemed one of the most dissipated and wicked places in this country; but things are greatly altered, and our prospects are blooming. Truth is rapidly gaining ground, and I think that many of the Lord's children of the different denominations are beginning to reciprocate the feelings of friendship and affection which we have expressed for them. May the Lord carry on the glorious work, until partyism and sectarian feeling shall be lost in oblivion; and pure, unmixed love, shall reign throughout the earth. Amen."

Elder C. Sine, of Back Creek Valley, Va. writes Oct. 11—

"The work of the Lord is still progressing. Since I last wrote I have immersed about twenty-three; I have also planted a church near my own residence, of about thirty members, and another of twelve members six miles west of Winchester. In this last place, the prospects are flattering. Several in this settlement, as well as the one in which I live, expect shortly to attend to baptism."

Bro: John Rutherford, of Dyer County, Ten. writes, Oct. 8—

"The truth of the gospel has cut its way to the hearts of my neighbors generally, and prayer meetings are now become very common among us, and the good work is still in progression.—We have formed a Christian church here of 70 members. Some of them have broken off from the self-styled orthodox, and for

this cause they are in a violent rage, and speak many hard and bitter things of us, but I trust without any just grounds. Please mention this society in the Messenger, and request transient preaching brethren to call on us. I have eight children, six of whom have professed the Lord."

Elder Jacob Johnson, of Montezuma, Ala. writes, Oct. 17—

"The revival still continues in different parts of this country. Since I wrote to you, June 2, I have received and baptized in all about 24 or 25. A good part of my time has been spent in parts, where the Christian doctrine has never been heard. The excitement it awakens is surprizing. Indeed, many soon see the propriety of the Christian cause; the more intelligent first give into it. But the clergy of all other denominations seem to unite all their skill in opposition to us; but truth has nothing to fear."

Elder W. Condict, of Ia. writes, September 15—

"Very recently I have baptized 15. About 11 o'clock at night last Sunday, I baptized 5 more. The shining of the moon upon the waters, together with the large concourse of people on the banks, made the scene solemn beyond description."

Elder Barzillai H. Miles, of Rutland, Ohio, has written us an account of a great revival in that section. It is truly an interesting narrative, and but for its length, should appear in the Messenger. About the time he wrote, Sept. 18, the number of converts amounted to about 100. I may, in my next No., give the account in full; also a very interesting Journal of Elder Josiah Spalding in the West of New York.

Bro: Thos. Carr, of Monroe, Ohio, writes, Nov. 12—

"We have refreshing seasons here. The Lord is gloriously reviving his work—Christians have been made to rejoice, while numbers have been added to the churches. Sectarians are rallying round their standards, and raising the hue and cry against us."

Elder Saml. Kyle of Troy, O. writes, Nov. 10—

"The good cause of religion is still, I think, progressing gradually. Although combined sectarians are using every means to put a stop to the spirit of toleration and free inquiry they are gaining ground and must ultimately triumph. Amonst the Baptist brethren in this state, divisions abound, so that it is not uncommon to find the father against the son, and the son against the father, &c. Mr. A. Campbell's opinions are rapidly spreading among them, and Calvanism is receding before them."

Elder John Hooton, of Hickman county, Ten. writes Nov. 5—

"Brother Stone—As I have heard many good things in the Messenger, I must give you a short sketch of the times where I have been riding. For the last two years, in the Western District, Tennessee. I have met great opposition; but the work of the Lord is going on. I have received into society, in about

two years, 366 members I am now riding through Maury and Bedford counties. I have gone one round and received 10 members, and there is a good prospect of larger additions. We have received 14 members in the church where I live, since our annual meeting, which was on the second Lord's day in August last.

"Our next Annual Meeting will be held at Liberty Meeting House, in Hickman county, on Dunlap's Creek, commencing on the Friday before the second Lord's day in August next, where we would be glad that as many of the brethren from a distance as can, would attend. We have great opposition, but thank the good Lord! truth is prevailing over error; and it is my prayer, that it may prevail till every thing that is contrary to his divine will may be done away, and the glorious kingdom of our blessed Lord may fill the whole world."

"Elder Joseph Baker, near Chillicothe, O. Nov. 18, writes, that since his last letter 49 have united with the church in Pike and Jackson counties.

MR. MONTGOMERY AGAIN.

Synod of Ulster.

This Synod had claimed the right of a *veto* on all appointments of professors made by the Managers and Visitors of the College at Belfast. This right from necessity and policy was relinquished. The Calvinists urged the concession as a matter of gratuitous favor, and accused the Managers and Visitors of ingratitude for not complying with certain wishes of the exclusive party. To this accusation Mr. Montgomery thus replies:—

"Mr. Cooke charges the Managers and Visitors of the Institution with ingratitude—the lowest grade of depravity and meanness—a vice so vile that no one can be found who would acknowledge himself guilty of it. Were the Managers and Visitors ungrateful, when, at an expense of 20,000*l.* they established a seminary, which brought education home to your doors! Did the Institution prove itself ungrateful, when it was offered the patronage of Government, and unlimited wealth, if it would break its connection with you? Did the Institution prove itself ungrateful, when it preferred struggling through all the difficulties in which its fidelity to you involved it, to the patronage of power and the smiles of a court! Or, is it the Synod that has been ungrateful? For seven years, the Institution has been struggling with difficulty through its devotedness to you; and instead of cheering and supporting, you have been straining every nerve to injure it. Like the serpents that came out of the sea, and entwined round the body of Laocoon, you have wreathed your strangulating folds around the Belfast Institution, and now you are hissing over its head. But still, forsooth, the Managers and Visitors must be charged with ingratitude, because they did not elect the candidate you set forward! Does gratitude mean the

sacrifice of honesty? Does it imply, that men should forfeit their integrity? Does it imply, that the elector shall vote just as you suggest? Does it imply, that because you gave up a power, which never should have been granted, and which never will be recognised—that men are therefore to surrender their consciences? If this be the price at which your friendship is to be obtained, it is too dear—it never will be paid. Even were it a debt of gratitude, it would be a crime to discharge it. But I tell you, I will speak plainly, and I care not how it will be received, for it is the truth—I tell you, that the obligation is all upon the one side. The Institution is a seminary which has dealt liberally with all, and particularly with the sons of Presbyterian ministers. I ask you, how your sons were received into it? I ask you to do justice to your own honest feelings, and repeat what you have frequently acknowledged, and give expression to those sentiments, which the heart of a parent will dictate, and say, how your children have been treated at that seminary which you are called on to subvert, and with what hospitality they have been received into the bosom of the families of the very men upon whose conduct you are asked to affix the stigma of reproach?"

It is a common artifice with heated polemics to blacken with calumny what they cannot make subservient to their ends. When all other means fail, recourse is had to reproachful epithets, and that is attempted to be rendered disreputable by the magic of a bad name, which, without such a device, would command the world's respect and esteem. A measure of this kind, resorted to by one of the Synod respecting the Belfast College, drew forth the following remarks from its eloquent patron and advocate: *Christian Register.*

"The conduct which is proposed to be pursued towards the Belfast Institution, is such as the honest feelings of the world never would sanction. Its prejudices must therefore, be pressed into the service. The Institution must be represented as being tainted with Arianism, and Arianism must be depicted in the most disgusting colors. It is for this reason that we have heard Arianism resolved into a thousand similies equally correct, equally courteous, and equally Christian! First, it was a soul-destroying leprosy—and then, it became a house, and required to be white-washed, I suppose, by the great Master Mason!—and then it turned into the waters of Sodom, and then it became "Dead Sea fruits, that change into ashes!" and then—but it is useless to proceed. It was variable as Proteus himself, and in every form, equally odious! And what are we who are thus attacked through our opinions? Are we liars, or false accusers, or unkind husbands, or negligent fathers, or unfaithful pastors, or bad neighbors? Or, what are our accusers, or in what does nature give a superior impress to their understanding? In external form we differ not much from our brethren of man-

kind. Has the Almighty set the seal of his displeasure on the countenance of my friend on my right (Mr. Porter,) or has he given any particular dignity to Mr. Cooke, that he should speak so hardly of us? I have been told by that gentleman's admirers that when he smiles, his smile is angelic. I am not disposed to dispute this; but when the Almighty has affixed no outward mark of his displeasure on any of his creatures for belonging to a peculiar sect—when he has given us—as I praise and bless his name that he has—kind friends and affectionate flocks; when he is pleased not only to bear with our infirmities, but to bless and prosper our labors, why should a puny fellow mortal stigmatise our opinions, and liken them to the disgusting leprosy, and the envenomed poison, and the fearful contagion? Why should weak, erring, blind, ignorant, and fallible man, judge so harshly of his brother, when he knows that we must all appear before the judgment seat of Christ? Before that tribunal I hope to appear. By Him, who is the great King and Head of the Church, I look forward to be judged; but before the tribunal of no other will I stand. But leaving those figurative expressions, which have been so charitably applied to Arianism, what is the real, substantial danger which you dread from the Belfast Institution? Orthodoxy must be a very tender plant, if it must be so sheltered, and shaded, and pampered. The religion which was first promulgated by a few poor fishermen, and went forth conquering and to conquer, required no such adventitious aids: and when an inspired writer has said, "try all things, prove all things," poor, indeed, is the compliment you pay to your opinions, when you say, that if any others are thrown in the way of the inquiring mind, your tenets will be forsaken. I never would condemn a system of belief for the practice of those who profess it; but there are cases in which we may judge of the opinion by the practice. What, I ask, has been the practice of the loudest shouters among those who have denounced the Institution as a den of Arians? Have they not sent their own sons to repose under the *Upas* tree—breathe the infected air—to drink of the waters of Sodom, and to eat of the Dead Sea fruits? Can the world believe men to be in earnest, when their practice is opposed to their profession? And what credit is due to this overweening anxiety for the spiritual welfare of the rising generation, when the very men who express it expose those who are nearest and dearest, to the danger which they warn others to avoid? Why do not the enemies of the Institution lay aside their metaphors, and speak plainly at once? They say, we will have "no chaff:" we must have the solid corn. Go on, if you wish to follow where they lead. Reap where you have not sown, and gather where you have not strewed—make the Institution your own—drive out every man, no matter how high may be his literary attainments, if he will not bow to your mandate! But this you cannot do. There are men who have the management of the Institution, who would rather see it levelled with the ground than made

a citadel of sectarian bitterness. You may injure—you may destroy it,—you may ruin a seminary which promises to be a blessing to the country—where the rising generation may meet, and drink from the pure fountain of knowledge, and, as they look on each other's faces, imbibe principles of forbearance, and affection, and kindness, before the unfortunate political and religious dissensions which exist in this country have estranged them from each other. You may ruin Belfast Institution, but the infamy of the deed will descend upon the heads, and brand the memory of those who made a waste, where they could not establish their usurpation. I speak warmly—but I cannot help it. I am in ill health; but, though I should lie down, when I have done, upon the bed from which I was never to rise, I must give vent to the feelings of my heart."

The speech of Mr. Montgomery concludes in a manner worthy of himself and of the cause he undertook to sustain. The reader needs to be informed, perhaps, that the liberal preachers are denominated New-Lights, in the north of Ireland, and that what the speaker says of his leaving the Synod, refers to a proposition, then before that body, respecting a separation of the Orthodox and Unitarian parties: which was to be acted upon at a subsequent meeting. *Christian Register.*

"If I were to judge of Calvinism from what I heard yesterday in this house, and from what I have frequently heard elsewhere, I might be ready to charge against it as much unchristian virus as could be ascribed to any other system; but I feel that it would be unjust to charge against a system what is only the fault of the individuals. I blame not the system; I blame the heart of man which is 'deceitful above all things, and desperately wicked.' There are some peculiar opinions of Calvinism, which, when understood, may be injurious; but with the well-informed can have no bad tendency. Some of my best and dearest friends are Calvinists. There is a man in this house, and my heart almost prompts me to lay my hand on his shoulder—he is a Calvinist, and I believe that God never made a more upright man, or one more estimable in all the relations of life. Shall I then condemn the opinions from which I dissent, as if they were chargeable with what I know to arise from the ebullition of evil passions? No. Though my brethren will not let me hold communion with them, I am still ready to stretch out to them the right hand of fellowship. I trust, when we have laid aside the garb of frail mortality, we shall meet in that better and happier world, wondering at our own sinful folly, in having disputed and excited strife, where all should have been harmony and love. I am weary of this contest, which has been continued from year to year. If we cannot live in peace with you—at all hazards, we will leave you. I will not continue in a state of constant turmoil with my brethren. I have human passions and frailties, and sometimes I cannot control my temper when my

principles are misrepresented, and the Institution with which I am connected is assailed through my person. But if I know the rock on which I have once suffered shipwreck, it is my own fault if I am cast upon it again. If we cannot live together in peace, in the name of God, let us part in peace. For myself, I have no fear as to consequences. My people know my opinions; and I have no doubt of their faithfulness and affection. Some of my brethren may be injured; but he that catereth for the sparrow, will not let the children of the sufferer for conscience sake, come to want. The cause of God and truth will finally prevail; and though I cannot approve of the individuals who excited them, I feel convinced that the storms which have raged among us, will purify the Church, and have their result in the triumph of those opinions which I believe in my conscience to be true.

DIED—In Lexington, about the last of September, CATHARINE KEISER, wife of B. Keiser, after a long illness. About two years ago she professed her faith in the Lord Jesus, and united with the Christian Church. The New Testament was her guide—and her guide it really was from that time to the day of her death. As her life was a life of piety, so her death was a death of uncommon triumph, which all might love to see, and all might love to die. On the night of her dissolution, glory was full in her view. She would say, "It is not dying," and repeated the following verse:

"*O glorious hope of perfect love*," &c.

"O! it is the happiest moment of my life—greive not for me—prepare to meet your God. Dear mother, weep not for me—no, not a single tear, for we shall soon meet where parting will be no more. Glory, glory to my Lord and Master. Come, Lord Jesus, come.

"*Here, Lord, I give myself away,*
'Tis all that I can do."

She said, "Death has no terrors for me; no—Glory to Jesus! Praise him my tongue—let all the world praise his holy name, and would then repeat,

"*O for a thousand tongues to sing*
My dear Redeemers praise."

"I am nearly done with the world; but I would not sin in being anxious to be gone—Thy will be done, O Lord!" She called for her husband, and addressed him in a very affectionate manner—"You have been kind and affectionate to me in all my sickness—you never murmured—yes, you are the best of husbands; but do not rest without religion." She exhorted all around her, separately naming them, to prepare to meet their God. From 1 o'clock till 4, A. M. she became very weak, and was expected every moment to breathe her last At length she broke out in such an ecstacy and rapture that all were astonished—cried out aloud, "He is come, my Lord and Master is come." She desired all to rejoice with her, and sing

"*Blest Jesus! what delicious fare*," &c.

She then resigned to God her husband and little son, in hopes of meeting them in a better world. She soon after, about 11 o'clock, fell asleep in Jesus.

PROSPECTUS OF THE CHRISTIAN EXAMINER.

MANY religious newspapers and pamphlets are regularly issued in our country, a leading object of which is to strengthen and perpetuate the sectarian interests of the religious parties to which they belong, and which, as far as they are successful, must render it impossible to restore and keep the unity of the Christian spirit in the bond of peace, which are so necessary to the happiness of God's people and the success of the Gospel.

The design of this paper is to expose the absurdity and sin of the Christian divisions, which produce so much carnality and strife, and retard the progress of the Redeemer's kingdom, and to assist in rescuing the truth of the Gospel, as taught by Jesus Christ and his Apostles, from the contradictions, absurdities, and darkness, in which the wisdom of this world and a false philosophy have involved them.

Believing that nothing is true, or of divine authority in religion, but GOD'S WORD, which is as well the mean of faith as it is the directory of conduct, and which admits of no alteration with impunity, THE BIBLE will be zealously defended as the only religion of Christians, and the only system of orthodoxy, to the exclusion of *all authoritative human creeds and confessions.*

Nothing will be said with a design to build up one sect in preference to another, as all are considered wrong to the extent of their sectarian peculiarities. But the editor's best efforts shall be used to unite all the contending parties on the *one* broad and solid foundation of the Gospel of Christ as revealed in the New Testament, which is the only true standard of the religion of God's Messiah. In short, a complete restoration of the Gospel or Apostolic order of things in religion, will be zealously advocated to the extent of his abilities.

It is to those who have the moral courage and ability to oppose and expose popular prejudice, corruption and error—to those who prefer the love of truth, the favor of God, and the *permanent* happiness of man, to the smiles and emoluments of party, and to the transitory glow of sectarian excitement, that the editor looks for aid in this undertaking: and he confidently relies on the truth and faithfulness of God, and the justice and benevolence of the cause, for success in the end.

— J. G. NORWOOD.

CONDITIONS.—This paper is published about the middle of every month, on good paper and new type, in numbers containing 24 duodecimo pages each, making in the year a volume of 288 pages.

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Lexington, Ky. Nov. 1829.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,
AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. IV.] GEORGETOWN, KY, JANUARY, 1830. [No. 2.

From the Christian Register.

OPINIONS AND CONCESSIONS OF THEOLOGICAL PROFESSORS.

The following extract is from the seventh chapter of Dr. Worcester's late work on the Atonement:

Professor Stuart has expressed the following opinions:—

"God is just: therefore he will punish sin; and if we read only the book of nature, must we not too say with Seneca—*Therefore he cannot forgive it?* But revelation discloses his attribute of mercy; and mercy consists essentially in remitting the strict claims of justice, either in whole or in part.—In the agonies of Christ, a personage of such transcendent dignity and glory we see the terrors of divine justice displayed in the most affecting manner, and are impressively taught what evil is due to sin. In the pardon purchased by his death, we contemplate the riches of divine mercy." p. 25.

I shall not remark on the account here given of the "book of nature," except so far as to express my belief, that a due consideration of the long-suffering of God and his innumerable favors to sinners, might naturally excite a hope, that with him there is forgiveness for the penitent,—and that this hope might derive some strength from observing how far vice is connected with misery, and reformation with happiness, in the course of natural providence. But I may seriously ask, Who can see "*riches* of divine mercy" in pardon conferred on the penitent only on the ground that it was "purchased" by the sufferings of an innocent substitute? If such representations were just, would they not evince rather the *poverty*, than "the *riches* of divine mercy?"

The Professor admits that "mercy consists essentially in remitting the claims of strict justice, in whole or in part." Hence the mercy displayed in pardon must be in proportion as "the claims of strict justice" are remitted. I may then ask, how much is there of mercy in a pardon "*purchased*" by a substitute who suffers an equivalent to all the demands of the law? In respect to the sinner, the whole of the claims of justice may be remitted; but this does not decide the question as to the degree of

mercy displayed by the sovereign; for all that is remitted to the sinner, is supposed to have been required of the substitute, and suffered by him.

But what are "the claims of strict justice?" Does strict justice claim a right to inflict penal evils on the innocent, as a substitute for the punishment due to the guilty? If not, how can the claims of justice be answered by such infliction, "either in whole or in part?"

It will be said, that the Son of God *consented* to suffer as our substitute. But where is the record of such a consent? I know not. Supposing, however, that it could be found, would such a *consent* make it right to inflict the evil on him? Could a father thus derive a right to punish the innocent instead of the guilty son? Or could a king thus derive a right to punish an innocent subject? The answers to these questions must be in the negative. It is an object in every just penal law to distinguish the innocent from the transgressor, by exposing the latter only to be punished. When just and necessary sufferings are inflicted on the transgressor, these sufferings may be said to answer the demands of the law, or the claims of justice; but as neither the law nor justice has any such demands on the innocent, I cannot see how "the claims of strict justice" can be answered, "in whole or in part," by the penal sufferings of an innocent substitute.

DR. MURDOCK'S CONCESSIONS.

Dr. Murdock has made one concession relating to this subject which surprised me. Speaking of the divine law, he says—

"When once a creature becomes a transgressor of its commands or prohibitions, it never is satisfied and never can be, without falling short of the full execution of the threatened penalty on the transgressor himself. And the same is true of criminal law under human governments. No judge can admit an innocent person to suffer an infamous or capital punishment in place of the person found guilty. If a few rare instances of such a procedure can be gleaned from ancient history, they must be ascribed to the ignorance of the times; for neither distributive justice nor the sound maxims of criminal law will vindicate them."—*Discourse on the Atonement.* pp. 32, 33.

He then mentions the case of Zeleucus, the Locrian lawgiver, whose son, by adultery, had become exposed to the loss of both eyes; and the father wishing to honor the law, and at the same time to favor his son, caused one of his own eyes to be plucked out instead of one of his son's. On this strong case Dr. Murdock remarks—"The father's loss of an eye was not what the law demanded, nor any part of it." In applying the anecdote, he observes—"And thus, also, the bloody sacrifice of the Mediator was not what the law of God demanded, or could accept, as a legal satisfaction for our sins. All it could do, was to display the feelings of God in regard to his law; and to secure, by the

impression it made, the public objects which would be gained by the execution of the law."

Who could have expected, that a writer possessing such clear views of the barbarity of substituted sufferings under human governments, would have appeared as a public advocate for such sufferings under the government of God! If the "few rare instances" of such sufferings among men are to be "ascribed to the *ignorance* of the times" when they happened, can it be doing honor to Jehovah to impute to him such a policy?

Besides, if the "bloody sacrifice of the Mediator was not what the law required or could accept," what were "the feelings of God in regard to his law," which were displayed by the supposed substituted sufferings? Was it *possible* for God to show *respect* for his law, by doing what the law did not require, and could not accept? To honor a law, respect must be shown to its principles as well as to its precepts. If the sovereign himself violates the most important principles of his law, he does it more dishonor than a subject can do by violating its commands. If a law makes no provision for substituted sufferings,—does not require them, and cannot accept them, how can it be honored by such substitution? May we not then suspect that the doctrine of substituted sufferings, like "the few rare instances" of their occurrence, should be "ascribed to the ignorance of the times" in which it had its origin?

Any being, who has a right to make a penal law, must be supposed to have a right to remit its penalty, in whole or in part, whenever he sees reason for so doing, and on such conditions as in his opinion will have the most salutary influence. But whether any being in the universe can properly be said to have a *right* to transfer a just punishment from the guilty to the innocent, is at least very questionable; for no being can have a right to do wrong. Considered as an expedient for honoring a law, or for vindicating the honor of a sovereign, what can be less adapted to such purposes than substituted sufferings? Conduct which violates the principles of every just law, cannot be made equitable by the *authority* of a sovereign, nor by the *consent* of an innocent sufferer. If God were now standing on the ground of substituted suffering, would it be possible for him to repeat his appeal to the consciences of men—"Are not my ways equal?"

Dr. Murdock has another concession which I shall quote, in the hope that it will excite more candor than is now generally prevalent. Prior to the statement of his own views of the atonement, he observes—

"For the attainment of salvation, it may be sufficient that we know, and believe firmly the simple fact, that there is forgiveness with God for the penitent believer, on account of something which Christ has done or suffered. Not much beyond this have the knowledge and faith of the great body of Christians in every age extended." pp. 6, 7.

It is doubtless desirable to obtain more definite views of the subject than is here supposed to have been possessed by "the great body of Christians." But it is very questionable whether more light than darkness has been thrown on the doctrine by metaphysical reasoners, who have not been contented with the simple manner in which the doctrine is stated in the New Testament.

I may add—if "for the attainment of salvation" more is not necessary than is supposed by Dr. Murdock, how melancholy is the fact, that this affecting subject has been the occasion of so many bitter controversies, and anti-christian censures one of another, among men who have professed to be followers of the Lamb! The defect of temper thus evinced, is, in my view, more dangerous than any defect of mere opinion.

Communicated for the Christian Messenger.

THE ORTHODOX BETRAY A WANT OF CONFIDENCE IN THEIR OWN SCHEMES.

I was led to this reflection from a recent effort, at no great distance from Georgetown, to establish a "Sunday School," auxiliary to "The American Sunday School Union."

The preachers aware that their views, with regard to this School were opposed, as sectarian in their character, made an effort to remove that objection. They asserted most positively, that it was perfectly catholic in its character and objects; that there was nothing sectarian about it; that it was under the direction of Baptists, Methodists, Episcopalians, and Congregationalists, as well as Presbyterians. That, therefore, it was *slander*, to say their object was sectarian, or to make Presbyterians. An important concession, truly, to the cause of Bible christianity. For it is acknowledging, in effect, that they are a *sect*, and that there is a wide difference between Presbyterians and Christians. Reader—be not astonished at this conclusion; it necessarily follows from the premises. For, as we have seen, these teachers consider it slander to be charged with aiming to make Presbyterians in their Sunday Schools. But would these gentlemen consider it slander, to be represented as using great exertions, and manifesting great zeal, by means of Sunday Schools, or any other means which they esteem scriptural, to make *Christians?* O no. This they would esteem their highest honor. And yet, if Presbyterianism and christianity are identical, as upon other occasions they would have us believe, why not consider it as great honor to make Presbyterians as christians? Or as great slander to be charged with aiming to make christians as Presbyterians?

We confess we cannot tell why. Is it not clear then, that they want confidence in Presbyterianism?—That they acknowledge a great difference between it and christianity?—Insomuch, that while they esteem it their highest *honor* to be represented

as laboring to promote the interests of the *latter*, they consider it *slander* to be charged with aiming to promote those of the *former*. Would these Rev. gentlemen be caught in the pulpit laboring to prove that they had been falsely accused of trying to make *christians*? And yet it is slander to say there are aiming to make Presbyterians in their Sunday Schools!! The legs of the lame are not equal.

How will they dispose of these plain matters?

If they are unwilling to acknowledge that Presbyterianism & christianity are different, then they stand before the public self-convicted of the charge of having labored to prove it slander to make christians! But if alarmed at this consequence, they deny that Presbyterianism and christianity are the same, then they say, in effect, that they are aiming to promote a religion different from christianity! Here then, for the present, I leave these gentlemen, hoping that the time may come, when they, and all sectarian teachers, and hearers, may not only *consider* it slander, but when it shall indeed *be* slander, to charge them with seeking to promote sectarianism. Amen. TIMOTHY.

TRACTS AND SUNDAY SCHOOLS.

Sunday Schools, in their first institution and management, met my decided approbation. I viewed them as blessings to the poor children of our country especially. It was soon seen how easily religious principles, whether right or wrong, could be instilled into their minds; and sectarianism turned this to its advantage, to add numbers to its party. Tracts were soon prepared for the young disciples—tracts calculated to teach most efficiently the peculiarities of the party, who were training and drilling the children into their systems.

Sunday Schools and Tract Societies are now made the engines to support the most anti-christian monster in all its various forms; I mean Sectarianism. Who does not see that sectarianism stands in opposition to the very essence of religion, which is love, peace and union among the whole family of God? To promote sectarianism is to promote that which is anti-christian. Such a sentiment, just expressed, is extremely offensive to many in the present day; but the day will come, when it will be universally acknowledged correct and true.

In looking over a box of Tracts, sent by the Tract Society, to indoctrinate their little pupils in the Sunday Schools, I could not but wonder at the ingenuity manifested to interweave the peculiar doctrines of Calvin, and to make them appear as serious, fundamental prinoiples of christianity; enforced too by an apparent benevolence and piety. I will give a few extracts for the information of my readers.

In No. 115, 3d series, page 22:—The Clergyman was teaching his little pupils, James and Francis, how the heart of a sinner is to be cleansed—that the blood of Christ cleanseth us from us from all sin.—1 John, i. 7.

James.—How can this be? I do not understand you, sir.

Clergyman.—I will try and explain it, James; suppose a man owed more money than he could pay, and was sent to prison.

Francis.—My uncle is in prison for debt.

Cler.—Suppose I was to go and pay your uncle's debts for him, would he still be in debt to his creditors?

Francis.—No.

Cler.—And what would have set your uncle at liberty if I had paid his debts?

Fran.—Your money, sir

Cler.—So that it might be said, a friend's money had taken away your uncle's debts.

James.—I understand you now, sir; you mean to explain to us, that Christ has paid our debts.

Cler.—It was for this he came into the world; for what reason do you suppose he was accursed of God?

Fran.—Was our Saviour accursed?

Cler.—Is it not written—"Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree?" Gal. III. 13.

Fran.—But why was he cursed?

Cler.—I will try to explain it to you; all men are sinners: all have sinned against God. There is not one who has kept his holy law. Not one of us can cleanse himself from sin; how then can they be taken away? Jesus Christ, our Saviour, seeing we deserved punishment for breaking this holy law, took our sins upon himself, he became answerable for them, and has himself suffered for us the punishment which we deserved. He has obtained forgiveness for those who believe in him; it does not remain to be done now. If you were to come and say, "Sir, you have paid my debts, and I will now go and pay them," you would talk nonsense, or it would be a proof that you did not believe that I had really paid them. What has been already done, cannot remain to be done now.—Christ was punished for our sins instead of us.—Christ came down from heaven to save us; this was done when he was nailed to the cross," &c.

Again—In No. 9, series 4, p. 14:—A father is represented as bringing to the remembrance of his little son, some parts of Mr. Johnson's sermon, immediately after their return from church, as follows:

"You know Mr. Johnson said, as God was holy, and a God of truth, he would not pardon sinners without satisfaction being made to his divine law; and as man is continually breaking it, it is impossible he can give that satisfaction which it requires. Mr. Johnson then showed clearly how the law and justice of God were satisfied in the obedience and death of his Son," &c.

In proof of all this but one text is introduced, which is Rom: v. 8—"While we were yet sinners Christ died for us."

Again—In No. 4, Series 5, pa. 28:—A Shepherd is introduced as instructing a dying youth, as follows:

"You must endeavor, therefore, to procure the righteousness

of a man who never sinned; and being clad in this righteousness you may safely appear in the presence of a holy God. This man is Christ; God revealed in the flesh; he, of whom it is said, 'He hath fulfilled all righteousness.'"

After this the Shepherd instructs him into "the nature of God, the three sacred persons in the divinity, and the offices of each. He showed how the Father, the Son, and the Holy Ghost, worked together in the Salvation of man. The Father by his love in giving his Son, the Son by his sufferings, and the Holy Spirit by cleansing and purifying his heart."

Here is a fair specimen of instruction, given by the Tract Societies to their Sunday School disciples. What a pity, that these unscriptural *dogmas* should be instilled into the tender, docile minds of the rising generation! These have long, too long beclouded the character of God, and obscured the simple gospel of the Son of God. These traditions, taught as the oracles of God, have caused many to reject the revelation of heaven, and turn from it to learn from nature's dark book a purer theology. Had these men acted wisely they would have first examined the scriptures for themselves. There they would not have seen that the one God was divided into three equal persons—and each person performing a separate work in the salvation of sinners—God the Father giving God the Son—God the Son suffering to satisfy the justice of God the Father, &c! They would never find there that God the Son paid the debts of sinners in order that God the Father might forgive them—nor that God the Son was accursed by God the Father—or that God was cursed by himself! They never would discover in the scriptures, that God the Son ever came to satisfy law and justice. They would in vain search for the active righteousness of Christ, as a garment thrown over our defilement, and that in this dress alone we can safely appear before a holy God! We beseech the world to read the Bible before they reject it. Read it attentively and they will clearly see that these, and many such absurdities have been unrighteously charged against that book!

This may by many be considered an uncharitable sentiment. I am not so uncharitable as to think that among the millions of Jews, in the days of our Saviour, there were no good men. Yet they were blinded by the traditions of the fathers—traditions, that made void the law. For these traditions they were so zealous, that they considered it equal impiety to speak against them, as against the oracles of God. So long had they received them as divine, and so long habituated to read the scriptures in accordance with them, that nothing less than miracles could convince them of their error, and indeed this failed with the majority of the nation. In this manner I have viewed the christian world. So long have we been in Babylonish confusion—so long in the wilderness—so long have we received the systems and traditions of men for truth—so long habituated to read and hear the scriptures tortured to suit the systems and traditions of men

that it appears almost impossible for many good men to see differently from what they have been taught, though not found in the Bible. We feel revived that the night is far spent and that the day is at hand. Inquiry is awake, and truth will triumph in spite of her adversaries. EDITOR.

FOR THE CHRISTIAN MESSENGER.

Brother Stone: I want to ask you a few plain questions, and wish you to answer me in your next Messenger. Are not idolators, whoremongers, and blasphemers classed together in the Bible? What is idolatry? Is it not worshiping as God what is not God? Then how can the Christian Church and the Presbyterian commune together?—for if the Christian is right, the Presbyterians must be *idolators*; for they worship Jesus Christ, as the *Supreme God*—while the Christains believe he is *not* the very and eternal God. How can any denomination commune with the Presbyterians, when they have been charged by them *all* with trying to establish their religion? They must be *bad people*, if they do; or the others must be *very bad*, in making the charge without they thought they could *prove* it. You may say people may all worship Jesus as they please; but I think if the *Christians* are right, it is breaking the command, that says, "Thou shalt love the Lord thy God, and *him only* shalt thou serve," to worship Jesus as God. I want you to answer these questions plainly, without saying any thing about loving *all* christians; for we ought not to love and commune with *idolators*, and we ought to say so openly, let the world say what it will. In the Messenger you are abusing other churches, and are always saying they are going down continually, and *still* you would commune with them. It is *inconsistent*, and the world notices it, and are talking about it. You had better come out boldly and charge them with idolatry, *for they are such;* and say you will *not* commune with them, and you will be more consistent in the opinion of the world, and many of your own church. A B C D & E

REPLY.—It is not usual for us to reply to any communication without knowing the name of the author. However as the thoughts expressed by our anonymous correspondent are current, and with much zeal urged against us every where, we have for once determined to depart from our usual course, and give the communication a serious though short reply.

1. He asks, "are not idolators, whoremongers, and blasphemers, claased together in the Bible?"

Ans'r. We heve not seen them classed together in that book; yet we are willing to acknowledge these crimes are every where condemned in the Bible.

2. What is idolatry? Is it not worshipping as God, what is not God?

Ans'r. An idol is the visible form, image, or representation, of some invisible being. Idolatry is literally the worship of an

idol or image of the true God, or of a false God. Man has ever been prone to represent the invisible object of their worship by some invisible representation or image of that object. This they have done by forming a molten or graven image, made of metal, wood or stone. To fall down before these images and worship them as Gods, is not only absurd, but criminal. Moses was warned of God, that as he had not seen the invisible God, therefore he should not presume to make any likeness or similitude of him, nor worship it.

According to the views of our correspondent, with regard to idolatry, he says, "If the Christians are right the Presbyterians are idolators, for they worship Jesus Christ as the Supreme God." No doubt it was also in his mind to say, If the Presbyterians are right, the Christians must be idolators, for they worship Jesus Christ, not as the Supreme God, but as his Son. To reply fully to this would lead us again into the same controverted grounds, on which the christian world has been too long contending, whether Jesus Christ be the supreme God, or the Son of the supreme God. We have accepted the latter as true, and do believe that to worship him, not as God supreme, but the Son of God, is according to the will of the supreme God, and therefore, not idolatry. This doctrine, we think, is fully established in the preceding volumes of the Messenger; but lest our correspondent may not have read them, we will present to his view a few of those arguments by which our minds have been convinced.

Heb: i. 6. "When he (the Father) bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." It is too plain to be controverted, that, from this verse and the whole chapter, the Father and Son are held forth as two distinct, intelligent beings. These two beings cannot both be eternal infinite, self-existent, and independent Gods; for this would destroy the doctrine of God's unity. Yet in this chapter they are each called God. "Thy throne, O God (says the Father to the Son) is forever and ever, (shall never end,) Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." This address cannot be applied, without violence, to the supreme God. The conclusion is plain, that the Son is called God, and yet not God supreme. He is called God by the supreme God himself, and what better authority can we have? If any cavil, let him remember he cavils against God himself. The angels, or messengers, whether of heaven or earth, are commanded by the Father to worship the Son. Therefore they are commanded to worship a being, called God, who is not God supreme. Are they guilty of idolatry in obeying their Creator? So our correspondent seems to think!

Phil: ii. 6–11. "Wherefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should con-

fess that Jesus Christ is Lord to the glory of God the Father." That this is spoken of the Son of God, none dare deny—that it is the will of God that all in heaven and earth worship him, is equally plain—and that this person is not God supreme is evident from the whole connexion; because it is said of him, he emptied and humbled himself—became obedient unto death—that God exalted him—and gave him a name, &c. These cannot apply to God supreme. Therefore, it is not idolatry to worship the Son of God, though he is not God supreme. Nay, to worship him is to obey and glorify God, even the Father. Is this Idolatry? We are assured it is not.

Rev: v. 12. John heard countless myriads in heaven, saying with a loud voice, "Worthy is the Lamb that was slain (not God supreme) to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing"—and in the verse following they all give worship to him that sitteth on the throne and unto the Lamb forever and ever. Here are two distinct objects of worship, one of which is not God supreme; but the Lamb that was slain. Shall all heaven thus joyfully worship the Son, and shall mortals be silent? Shall vain mortals stand aloof, and charge the heavenly hosts with idolatry! God forbid! Though many, by their systems, in word deny him the worship due, yet their lips often express the devotion of their hearts in praise to his name, maugre all their prejudices.

Some pious, and honest persons think that Isa: XL. 8, is an insuperable argument against the worship of the Son of God. "I am the Lord, that is my name. My glory will I not give to another; neither my praise to graven images." We do contend, that the supreme praise, glory and worship due to the Father alone, should be given to any other, no, not to the Son, much less to graven images. We read in the scriptures of worship given to inferior beings without the charge of idolatry. I Chro: XXIX. 20. "And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king" (David.) None presume to think that these people gave equal worship to Jehovah, and to king David.

Rev: III. 9. The Lord addresses the angel of the church in Philadelphia: "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not; behold, I will make them come and worship before thy feet, and to know that I have loved thee." Surely, none believe that God would lead these impostors to the sin of idolatry! See Luke XIV. 10.

Another difficulty with many is the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve." This can only mean, that supreme worship and service are to be given to God alone. If it is a difficulty, it equally lies on others as on us to solve it. For we have proved that it is the command and will of God that his Son should be worshipped, but not as God supreme.

Our correspondent asks a question respecting the Presbyte

rians' attempt to establish their religion, and complains that all other denominations charge them with it. He thinks, that if the Presbyterians are attempting this, they must be a bad people; and if they are not attempting it, they who charge them with it must be bad. On this subject the readers of the Messenger will find but little said. Should I say, that an attempt to establish religion is a mark of a bad heart, I should certainly condemn the established Kirk of Scotland—the Church of England—the Lutheran church in Europe, &c. All these attempted to establish their religion, and effected it. Are they, therefore bad, and wicked? And those who charged them with the attempt to establish their religion by law, were they bad men? We think not. Charity, which hopeth all things, hopes they were all honest. We are constrained to say, that some of the leaders of the Presbyterians have given sufficient ground to excite suspicion, that they wish their religion established by law. Their plans, and monied institutions, seem well calculated to effect the object. But the generality of Presbyterians are as innocent and as ignorant of these schemes as an infant, and therefore, criminality cannot attach to them. Should these grounds of suspicion be called for, they are at hand; and may be found in the Christian Advocate—Priestcraft Exposed, and in the Christian Baptist.

Our correspondent charges me with abusing other churches, and always saying they are going down continually, and still would commune with them. This, he says, he has learned from the Messenger. I do not acknowledge the charge of abusing churches in any one of my former numbers. Of this the public must judge. Is it criminal to give true history of facts?—to report that sectarian churches are dividing, and crumbling—stubborn facts which cannot be denied? Is this abusing churches? And are sectarian divisions of such a nature, that we must conclude they are bad men, who thus divide, and have no communion with them? Strange! Our correspondent is very urgent that I should denounce all, who systematically oppose the worship of the Son of God, as idolaters, and that we refuse to have any communion with them. This advice may be given by him in order to throw off the odium of his church in excluding Christians, and to cast it upon us. Whatever the world may think and say of us, we still will labor to act up to our convictions. We believe that there are good christians of every denomination, whose piety and holy lives correct the errors of their systems in practice. Wishing peace and health of soul and body to our *incognito*, we bid him farewell. EDITOR.

Should our correspondent write again, he shall be attended to, if he shall have given us his name. EDIT.

As sins proceed, they ever multiply; and like signs in the arithmetic, the last stands for more than all that were before it

ROYALTON, NIAGARA CO. N. Y. 9th of 9th mo. 1829.

Beloved Brother B. W. Stone—

Feeling better satisfied with the Christian Messenger than with other religious periodicals, which we have been receiving, on account of the spirit of the work, religious intelligence, and the useful scriptural instruction it contains; and as the 3rd volume, thus far, has come very regularly, I have thought proper, agreeable to your former wishes, to conduct the agency of the Messenger to such, in this place, as wish to patronize the work; I therefore send you Five Dollars enclosed herein, requesting that you forward to me five copies of the 4th volume of the Christian Messenger, directed to me as heretofor

I am highly pleased with your manner of conducting the Messenger, by throwing light upon scripture. It is about sixteen years since the Lord opened my eyes to behold the impropriety of subscribing to any man-made religious creed, and became resolved to follow no man farther than I could discover, agreeable to my judgment, that he followed Christ by his Word and Spirit: and I find a peace and consolation in having but one Master, even Christ.

Observing the first piece in No. 10 Vol. 3d of the Messenger, my mind was excited afresh to a subject which occupied my attention considerably for two years. And sincerely desiring to understand the will of my heavenly master, on the important subject of the Sabbath, is the reason of my submitting the following *Queries* for your consideration, allowing full liberty that you use them, or any part of them, at your discretion; but particularly desiring to read your scriptural observations on the subject. The following queries are an epitome of the best light which I have had for three years past on the subject.

Query 1st. If the weekly Sabbath was not instituted at the creation of the world, when was it instituted? See Gen: II. 2, 3.

Before Moses' day the children of men, probably, did not have the commandments from God in writing, but the Lord, in his own way, gave communications of his will to their understandings.—Therefore, in giving the history of ages then past, Moses was not so particular to describe what the commandments were, knowing if the people had disobeyed, it was then too late; but the Sabbath was probably observed. See Gen: VIII. 10–12—XVIII. 19—XXVI. 5. But when Moses had led the children of Israel through the Red Sea, and they had obtained deliverance from the hand of Pharaoh, and being led by the pillar of cloud and of fire, the commandments of the Lord were revived among them. See Exod: XVI.—an institution, 23, which was before appointed, 4, 5—in Egyptian bondage likely they had not kept the day, 28. Remember a day before appointed, referring to God's example at the creation for the institution thereof. See Exod: XX. 8–12. Was it not made for man at the creation? See Mark II. 27. If I mistake not, the indefinite "a" is prefixed to the word "Sabbath" but twice in the scriptures, when it has illu-

sion to the 7th day of the week, in which cases, it follows a statement of what particular day is meant, and that the definite "the" is never prefixed to the word "Sabbath," in the Old Testament, when it refers to Jewish feasts.

Query 2d. *Are the ten commandments*, (Exod: xx. 3–17,) *a general law of righteousness, and favorable to man in all ages of this present world, standing unrevoked, or any part thereof, and confirmed and established under the New Covenant, or Testament; or are they repealed?*

Let Christ, and not Moses, be now heard in all things. In changing an old covenant for a new one; an old ministration for another; one government for another, does it not appear to be an important point, and one of the first necessary to be understood?—To have a line drawn between the old and new, that the subjects may have a knowledge what part of the laws, instructions and regulations in the old will be considered good in the new, and what part thereof must not be admitted into the new? Has our Saviour left this undetermined? Did he not plainly, fully and absolutely draw this line in the beginning of his public character, in his sermon on the mount, that most interesting and instructing discourse that was ever delivered to lost man? In Matt: v. 17, 18, 19, does he not establish as positively as language can express what part of the Old Testament shall be good and abiding under his authority in the kingdom of grace, viz: "*The Law and the Prophets?*" Five things are evidently declared in this text:

1st. That Christ did not come to destroy, abolish, or do away the Law or the Prophets.

2d. That he came to fulfil and magnify the law and make it honorable, and thereby prove to the world that "the *law* is holy, just and good," (Paul) and that God is not a hard master in requiring our obedience thereto.

2d. That not one jot or tittle shall pass, or be done away from the law, till heaven and earth pass away, and till all be fulfilled—until the inhabitants of the earth shall have benome so perfected in the knowledge and will of God as (through the Spirit) to fulfil the whole law.

4th. Whosoever, therefore, shall break one of these least commandments, and shall *teach men* so, he shall be called the least in the kingdom of heaven.

5th. But whosoever shall do and teach them, the same snall be called great in the kingdom of heaven.

In the above text, as well as many which will follow, if, by "*the law and commandments,*" Christ and the Apostles did not mean the ten commandments, written and engraven on stone, I confess I do not know his meaning. For in the next verses Christ proceeds to explain the spiritual nature of the law; and by a few examples, opens to view that it requires the heart to fulfil the law; therefore the Pharisees were found wanting.—Verse 33, Christ proceeds to give an epitome of the Mosaic

ritual, describing the nature thereof to be in opposition to the Gospel; therefore must not be received nor practised. The ten commandments were given in a different manner from any of the other laws. See Exod: xxxi. 18—xxxiv. 1. Were not the *lively oracles*, given to christians, (Acts vii. 38.) the same that were committed to the Israelites by a lively voice from God? Exod: xx. 1-22. Christ approved of men's obeying the law. See Matt. xix. 16-19. xxii. 40. Mark x. 19. Luke xviii. 20. xxiii. 56. Believing the Holy Scriptures to harmonize in all their parts, we may therefore be assured, that if the "*Royal* Law," (James ii. 8-12,) was given to man to remain to the present as a law of righteousness, we shall find nothing in the holy book which will contradict the same.

WILLIAM SMITH.

[TO BE CONTINUED.]

REPLY TO WM. SMITH'S LETTER.—No. I.

Bro: Smith—With considerable interest and attention I have examined the contents of your letter. I shall make a few remarks, the result of much study, on the subjects of your inquiry. I shall defer an answer to your first query to a subsequent number, because it is involved in your following queries. Your second query now claims my attention, i. e. "Are the ten commandments," &c.

You have plainly expressed your opinion, that the ten commandments stand unrepealed, and do yet exist confirmed and established under the new covenant; and therefore the seventh, and not the first day of the week, is still to be observed as the true Sabbath, enjoined by the Lord. Let us learn of Jesus, and hear him.

I agree with you with regard to the importance of understanding the change of an old covenant for a new one; of an old ministration, or government, for another, in order that the subjects may know what part of the laws of the old are admitted into the new, and what part rejected. I also agree with you, that our Lord has not left this important matter undetermined, but has plainly declared it. The difference between us is, that you think the whole of the old covenant is disannulled, except the ten commandments; I think the whole, including the ten commandments, is disannulled. If your position be true, then undeniably the seventh day is the proper Sabbath under the new covenant: for I have never read in the scriptures of a change from the seventh to the first day. If my position be true, we must find the christian Sabbath in the new covenant. I will now state the evidence I have receiced from the New Testament, on which I base my faith, that the old covenant, including the ten commandments, is disannulled in the new dispensation; then I will consider your reasons, why you believe that the ten commandments are not disannulled, but confirmed.

My reasons for believing that the old covenant, including the ten commandments, is disannulled, are the following:

1st. Because I frequently read that the ten commandments alone are called the covenant. Exod: xxxiv. 28. "And he (Moses) was there (on Mount Sinai) forty days and forty nights—And he wrote on the tables the words of the covenant, the ten commandments." Deut: iv. 13. "And he declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them on two tables of stone." Deut: v. 2. "The Lord our God made a covenant with us in Horeb." This covenant was the ten commandments, as the following verses shew. The Apostle Paul in Heb: ix. 4, in relating what things were in the holiest of the tabernacle, particularly mentions *the tables of the covenant;* and all acknowledge that these tables cantained the ten commandments; therefore, the ten commandments were the covenant. This very covenant was declared by the same Apostle, in the former chapter, to be the first and the old covenant—and that which had decayed and vanished away by the introduction of the new covenant. Heb: viii.

2. The Apostle says, Gal: iv. 24. "These are the two covenants, the one from the Mount Sinai (this is the ten commandments) which gendereth to bondage, which is Hagar." But what says the scripture must be done with Hagar, or the old covenant? Cast out the bond woman with her son. This is plain. Gal. iv.

3. The law which was 430 years after Abraham, and of which Moses was mediator, and therefore the old covenant—this law was the Jews' schoolmaster unto, or until Christ. "But after that faith (the new covenant) is come, we are no longer under a schoolmaster, or under the law." Gal. iii. 25.

4. In Rom: vii. the law is represented as the Jews' husband, and this law was the ten commandments, as the 7th verse declares. The Jews were bound to this husband as long as he lived. But this law is dead, and died too by the body of Christ—it was nailed with him to the cross. Since that time neither Jew nor Gentile is bound by it, but are free to be married to another.

5. 2 Cor: iii. 7. The Apostle calls the ten commandments the ministration of death written and engraven on stones, (none but the ten commandments were engraven on stones.) Yet he states that this ministration was glorious; and then says, (v. 11.) "If that which *is done away* was glorious, much more that which remaineth is glorions." You may say, it is the ministration which is done away; but Paul says it was that which was written and engraven on stones, and nothing but the ten commandments were thus engraven.

6. The commission given to the Apostles was to "preach the *gospel* (not the law) to every creature, teaching them to observe all things whatsoever I (Jesus, not Moses,) have commanded

you." The law is not the gospel, for the law is not of faith. Yet, as I have several times observed in the former volumes of the Messenger, all the articles contained in the law, or old covenant, which our Lord intended to be binding on us, are included in the second, and are embodied, or incorporated with it. This I have attempted to illustrate by our Commonwealth of Kentucky having formed and adopted a second constitution. In the second all the good articles of the first are received and embodied. As soon as the second, or new constitution was adopted and established, the first was disannulled and vanished away. We do not go to the first, nor direct others to go to it, to learn the government of Kentucky. While the first existed in force, all under it were bound by it, but when it was made null by the establishment of the second, all were freed from it. If any thing existed in the first, or old covenant, which is not found in the new, it is not now binding.

You think that Christ, in his sermon on the mount, has established as plainly and positively as language can express, that the law and the prophets are the parts of the old covenant, yet authorized by Christ to be retained as good in the kingdom of his grace. For this opinion you have five reasons, to which I shall now attend.

1. Because Christ did not come to destroy the law or the prophets, but to fulfil. Matt: v.

The scriptures plainly shew that Christ was made under the law, and therefore must fulfil it, or become a transgressor. It is equally plain that the old covenant was binding on all, who were under it, till it became dead by the body of Christ. After his resurrection he thus addressed his disciples: Luke xxiv. 44–46. "These are the words, which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me," &c. "But Christ did not come to destroy the law." True—for while he lived, he enjoined the observance of it on all, both by precept and example. But my brother must acknowledge that after his death, the old covenant, or ministration, written and engraven on stones, was done away—the bond woman, Hagar, was cast out—the old husband died, and the first covenant waxed old and vanished away. Did Christ ever attempt to destroy the prophets? If he had attempted it, he certainly would have endeavored to prove to the people that they were false prophets, and consequently their prophecies were mere fictions, not to be believed. This impostors would have done; because the prophecies not being fulfilled in them, must detect them as impostors. But in Christ, the true Messiah, all were fulfilled, and are good testimony that he is the very Christ. Had Christ attempted to destroy the law, he might have been suspected an impostor; for Moses wrote of him, and the types and ceremonies of the law pointed to him. As these could not be fulfilled in an impostor, such would have labored to destroy

the law as well as the prophets. "Do we then make void (useless) the law through faith? nay; we establish the law." Christ has in his life, death and resurrection established it as divine; and its use is highly appreciated as a testimony that Jesus is the very Christ.

But why should my brother restrict the passage in Matt: v. to the ten commandments? A few of them are mentioned, and others beside them, which are not found in the ten commandments. It cannot be proved that our Lord intended only the ten commandments; but it is easy to prove from the same expression that he intended the whole law of Moses. "The law and the prophets were until John; since then the kingdom of heaven is preached"—"All written in the law and the prophets concerning me must be fulfilled." If then, as you contend, the law stands unrepealed, it must be the whole Jewish law, given by Moses. Then truly the seventh day of the week is still the Sabbath—then every Sabbath breaker must be put to death—then we must keep the passover—and sacrifice our lambs as the law requires—in a word, we must be Jews. But you may say all the judicial and ceremonial part of the old covenant is abolished, but not the ten commandments. I ask you, are the ceremonial and judicial parts of the law ever called the ministration written and engraven on stones? Are these parts ever called the old covenant, separate from the ten commandments? Did the covenant of Mount Sinai in Arabia, represented by Hagar, include only these parts of the law? You must answer no. Then why can you say that these only are *done away*—these only are *cast out*—these only are *vanished away*—when the scriptures so pointedly teach the contrary?

2. Your second reason why the ten commandments stand unrepealed, and therefore binding on all in the new dispensation, is, because Christ came to magnify the law and make it honorable, and thus prove it to be holy, just and good. Who informed you that by the law in this text was meant the ten commandments exclusively? Till you can produce some inspired writings to establish this, it can only be considered as fallible assertion. But because the law is holy, just and good, is this a good reason why it is binding on us *now?* If so, the whole law of Moses is binding; for who will say that the whole law was not holy, just and good? But the very ten commandments which Paul calls holy, just and good, are by him, in the same chapter, (Rom: VII.) said to be dead by the body of Christ—the very law too which said "Thou shalt not covet." This was found written on tables of stone.

3. Your third reason why the ten commandments stand unrepealed, and are still binding, is, "that till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Let us read this according to the new translation of George Campbell, and your speculations will be removed: "Heaven and earth shall sooner perish, than one iota or

one tittle of the law shall perish, without attaining its end." I need not repeat, that you cannot restrict this law to the ten commandments, without perverting the text. If this proves the perpetual obligation of the ten commandments, it equally proves the perpetual obligation of the whole law.

4. Your last reason why the ten commandments stand unrepealed, is, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." My brother yet takes for granted that these commandments are the ten exclusively; yet I have proved that in this he is mistaken. While Jesus lived he taught obedience to the old covenant in all its parts, both by precept and example. Matt: XXIII. 1, 2. "Then spake Jesus to the multitude and to his disciples, saying, The Scribes and Pharisees sit in Moses' seat; All, therefore, whatsoever they bid you observe, that observe and do." Such obedient souls were pleasing to God, and should be highly honored in his kingdom when it should be established. But the opposite character should be dishonored.

[TO BE CONTINUED.] EDITOR.

QUERIES PROPOSED BY THOS: PARSONS OF IA.

1. Is any soul naturally immortal? Or is immortality the gift of God through Jesus Christ?

2. What was the situation of a sinner, landed in death, under the law? Was it endless misery, or was it misery at all?

3. If in your opinion, endless misery is not a doctrine of the law, but is peculiar only to the gospel, how has Jesus Christ bettered the situation of mankind in general. since "broad is the road that leads to death, &c.?"

4. If God is unchangeable, can creature-actions affect the eternal mind?

ANSWERS.

Query 1st. Is any soul naturally immortal?

Ans: No: For "God only hath immortality." 1 Tim: VI. 16. He only possesses it absolutely and independently. If the soul of man was naturally immortal, he could not have lost immortality without having lost a part of his nature. But it is evident he has lost it, as well as glory and honor; and therefore is represented as seeking for glory, honor and immortality. Why seek it, if naturally immortal? We therefore conclude that God gives or communicates it to such as seek for it. Rom: II. 7. But to them that seek not for glory, honor, and immortality, there is a different portion to be assigned, "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile." Rom: II. 8, 9.

We must carefully distinguish between the two ideas, immortality and eternal existence. Man has lost immortality by trans-

gression, but he has not lost existence; he yet exists, though mortal—he yet lives, though represented as dead. I ask, can a soul exist without immortality? Fact proves that it does. I ask, how long can it exist without immortality? Fact proves that it can exist 70, 80 or 969 years. The scriptures no where, that I have seen, limit to any definite period the existence of a soul without immortality. We can as easily conceive of a soul existing without immortality to eternity, as to any definite period. The scriptures plainly make a difference between eternal life and immortality. 2 Tim: 1. 10. "And hath brought life and immortality to light."—"Now to the king eternal, immortal and invisible." 1 Tim: 1. 17. Also, Rom: 11. 7. "They who seek for glory, honor and immortality, shall have eternal life;" not barely an eternal existence, but a life connected with glory, honor and immortality—filled with all the felicities of eternity—and stript of all the evils of mortality, and time.

Que: 2. What was the situation of a sinner, landed in death, under the law? &c.

Ans: We will take, for the present, as granted, what I shall prove in this, or the next number, that the soul of man exists after the body is dead—and exists too in a state of consciousness; and consequently is either happy or miserable. The apostle says, Rom: VIII. 29, 30. Whom he did foreknow (or whom he approved of formerly, or of old) them he also predestinated to be conformed to the image of his Son, (that is, they should be raised from the dead and bear the immortal image of his Son,) whom he predestinated he called, justified and glorified." The souls of the saints, who died before the law, under the law, and since the law, are glorified, and are waiting for the adoption, the redemption of the body. This is the state of the righteous. But the state of the souls of the wicked is different. They are not said to be predestinated to immortality, to be justified, nor glorified. "The angels who kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." You may say, these did not die under the law. But if this be the fate of those sinners, who died before the law, under a darker dispensation, shall we for a moment think that those sinners under the law, (a more glorious dispeniation,) shall suffer less or not at all? This is contrary to God's just ways, and judgments. Our civil governments can only inflict death on the most atrocious criminals—no more could the government of Israel do. Yet God, the judge of all, will award to all according to the deeds done in the body. If so, he cannot deal the same reward to the souls of the righteous and the wicked. A sorer punishment awaits the gospel sinner, than the law sinner, or than even the Sodomites. The sentence of the judge upon

all transgressors will be, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

Que: 3. If in your opinion, &c.

Ans: You in this take for granted that endless punishment is not a doctrine of the law, but of the gospel; and therefore, the gospel is a curse rather than a blessing to mankind. My friend has forgotten that the gospel was preached at least 430 years before the law and that the law was added and entered that the offence might abound. You seem also to take for granted that the transgressors of the law are not worthy of eternal misery, or misery at all, and that the transgressor of the gospel is alone liable to misery whether limited or eternal. I know not from what parts of the Bible you may have learned these doctrines; and as they appear to me merely speculative, I feel no disposition to pursue them, seeing the doctrine of a future state of existence is a doctrine of revelation alone. The inference you have drawn, that Jesus Christ has not bettered the situation of mankind in general, but rather made it worse, I must believe you abhor, as all christians do. As it is an inference (to say the least) from uncertain premises, it can have no weight on any mind, honestly searching for truth.

Que: 4. If God is unchangeable, can creature actions affect the eternal mind?

Ans: We do not suppose that God is affected as men are, though he is represented as angry, grieved, loving, hating, &c. His anger is a fixt, eternal and immutable perfection of his nature, which disapproves of sin, and stands in opposition to it. If he did not manifest this principle in his government, he would give a wrong view of himself. If the creature goes on to act wickedness, God's anger or eternal opposition to sin will overtake him, and punish him with everlasting destruction from his presence and from the glory of his power. These subjects are too plain to need exposition. To a believer in revelation there can be no difficulty. But to a skeptic every thing is objectionable. To such a mind right reason has as little weight to convince as revelation has. Believing that your mind is not engulphed in this horrible vortex, I refer you to plain revelation to satisfy your mind on a subject in which our future and eternal destinies are involved. Beware of unprofitable speculations. If the scriptures be true, (and that they are, we have the best evidence) learn from them. They will *certainly* teach the docile, and that in a short time too, what doubtful, erring speculation will not, cannot forages—forever. I submit these hasty thoughts, wishing you all good in time and eternity.

August 21st, 1829.

Brother Stone—The brethren and friends of the north western section of this State, (Georgia) having solicited me to inform you of the present situation of the Churches of Christ among

us, I have, in compliance with their wishes, been induced to make the following statements:

In the bounds of my circuit there are 23 churches, or congregations. These churches, it is thought, will, upon an average, number 25 members of good standing.

If I am correct in these calculations, and I feel confident that in them I have fallen below the real number of communicants, you will discover our number to be at least 575 church members. With us there are 20 Elders and 6 licensed preachers and exhorters.

We have an annual Conference of the Elders and Preachers. Deacons, delegates, and private, or lay members, present, have the right of participating in all matters which come before the Conference. Our Conference assumes no authority to legislate—nor does it carry into effect its own resolutions by penal enactments; but by simple recommendations. The powers of the Conference are restricted to the bare regulation of the temporal concerns of the church—nor can it go one step beyond this, without manifest innovations, in which case the members are not bound by any natural or moral tie to submit. Our annual Conference takes place, or rather commences on Friday before the third Sabbath in December, annually.

Our Camp-Meetings commence the last of July, or first of August in every year, and are carried on till the first of the ensuing November at various times and places. They are conducted in the main after the fashion of the Methodist Camp-Meetings.

With regard to doctrine, perhaps I ought not to say any thing, for fear it might be said that I exhibit something too near a tie to a confession of faith. But an idea of this kind I as heartily discard as I do any and every confession of faith under the sun, the Bible excepted.

Of this sacred repository of the divine will I think I can say it is the first and the last with the Christians here. We know of no other road to heaven—consequently, we feel disposed to travel along the king's highway till we be passed the borders of all confessions of faith and authoritative creeds.

This book, the Bible, we love, because we do believe it the truth from God. We regard it as the only rule of christian faith, and consequently we defend it to the last point. Our only source of sorrow is, that we have not sufficient strength to proclaim it out to Christianized Infidels and to heathen lands. Yes, my brother, I feel, as regards myself, willing to spend and be spent in the glorious work of bringing back a lost and ruined world to the purer fountain of life, whence flow the clear streams of eternal salvation. But with regard to the doctrine generally taught by our preachers here, and which is, with some slight shades of difference, received by the churches, I can say, they are such as are taught in other States by the Christian Preachers.

We believe in the first place, that Jesus Christ is truly and

properly the Son of God. Secondly—That he existed with the Father before the world was created. Thirldly—We believe that Jesus Christ, our Saviour, is the CONSTITUTED LORD of all things. We believe in atonement as expressed in your letters, or address to the Churches in Kentucky. We believe in Baptism by Immersion, after conversion, &c. Our cause in this State is advancing in some neighborhoods rapidly, and in others but slowly. The 3d day of last July I baptized an old lady of 70 years. She had formerly been a Methodist. On the 4th Sabbath of the same month I baptized 4 of the following ages—sister Montgomery 80—sister Jones 63—sister Truett 61, and brother Truett 73. It was almost a novel sight to see these persons, bending under accumulated years, submitting at the last stage of life to the great command of Christ. Surely the word of God is powerful. At our Camp-Meeting in Clark, near Scull-Shoals, we had a good time. The number of converts I know not, but I think comparatively few. With great respect I remain yours, in the bond of the gospel.

ARTHUR DUPREE.

Extract of a letter to the Editor, dated

WALTON COUNTY, Ga. Nov. 11th, 1829.

Brother Stone:—We have seen some glorious seasons lately, particularly at several Camp-Meetings, where a number found peace in Jesus. At one, near thirty professed faith, and sixteen joined the Church.—At another, twelve or more professed faith, and nine joined the Church. At the close of the meeting I baptized ten. We are gaining ground, though much opposition. Many are alarmed, fearing the consequences. Our Conference meeting will commence on Friday before the 3d Sunday in December next, near the Stone Mountain, in Dekalb county. May we all be faithful until death, and receive a crown of life! Amen.

JACOB CALLAHAN.

DEKALB COUNTY, Ga. Nov. 2d, 1829.

Brother Stone—I am truly glad you intend continuing your useful paper. May God, of his infinite mercy, enable you, if possible, to make it more useful than ever in accomplishing the desired end.

In Dekalb county, our Camp-Meeting commenced on the 7th of October. The preachers and brethren came together in the spirit—the word was delivered to the accomplishing of great good in the destruction of prejudice, and the works of darkness. About twenty professed faith in Christ, and fourteen joined the Church. At this meeting there was as much good done as at any former meeting in the State; yet we have had more than double the number of converts at one meeting.

On the 21st of Oct. I attended another Camp-Meeting in Jackson county; and it was truly a comforting season to christians. While many cried, what must we do to be saved? they

were pointed to the Messiah; and the result was, about fifteen professed faith in him; ten joined the Church, and about the same number were baptized. The meeting continued four days.

Also—there was one held at the same time in Pike county, and I am informed great good was done. At the Pike county meeting about ten made an open profession of faith in Christ, while chhristians were much encouraged.

On the whole it may be said that prejudice is greatly destroyed—those dark clouds of persecution, that used to threaten us and deter some of the brethren, have terminated in nothing more than squalls of wind, to the great mortification of our enemies, and to the advantage of our Redeemer's kingdom. Thank God! the powers of darknes are giving back—Christians are comforted—mourners are converted—and sinners are alarmed, and cry, what must we do to be saved. May the Lord, who has lighted up the torch, and begun the good work, ride on victorious, conquering and to conquer, until vice and immorality shall hide their deformed face, and knowledge fill the whole earth—the wish and prayer of JAMES BUYS.

ERRATUM.—In Vol: 3, No. 2, the name of Elder JOSHUA PARKER was undesignedly omitted from being inserted among the Elders at that Conference. EDITOR.

DECEMBER 12, 1829.

Brother Stone—As the Christian Messenger is circulated through various parts of the United States, and supposing your patrons delighted to hear of the spread and success of the gospel of Christ, I shall give you a short account of the success of truth where I have travelled the past summer and fall. My labors were confined principally to Muskingum, Athens, Meigs, Ross, Guernsey, and Belmont counties, Ohio. In the above counties there are a number of congregations, which have no creed but the Bible, which are serving God by faith in Christ, and in obedience to his commands. There has been a considerable revival in Athens county; upwards of 40 have been immersed there the last summer and fall, for the remission of sins, and the gift of the Holy Spirit; and more than twice that number in Meigs county. The prospect in Ross county is encouraging. I immersed several in that county. In Fayette, Clinton, and Pickaway counties the truth of God is rapidly spreading—Sectarians are alarmed, and of course are trying to stop its progress; but the light is shining—error falling—darkness receding—and soldiers volunteering under the banner of the king. It seems to me that the day is not far distant when the swords will be beaten into plough shares, and the spears into pruning hooks, and that the nations will learn war no more; when all will be received as brethren, who do the will of our Father in heaven, without regard to difference of opinion; each brother

practising what the heud of the church has said, without being bound by a human creed. No more. I remain your brother in Christ. JAMES G. MITCHELL.

Elder B. W. STONE.

[SELECTED.]

Something like a "pious fraud."—Dr. Beach, the Editor of the New-York Telescope, states that he has in his office "a copy of ALL THE NAMES to the petition which was presented to the last Congress, from the city of New-York, praying for the SUNDAY RESTRICTIONS. It makes a book of 76 pages of Foolscap paper, being in all 6286 NAMES:—ONLY 3013 NAMES of which are to be found in the City Directory: the remaining 3273 names, being more than one half, are not to be found in that Register, and therefore, prove a gross fraud and imposition practised on the supreme Legislature of the nation, and calls for the loudest expression of indignation and reprobation of an injured and insulted community."

OBITUARY.

DIED—October 26th, WILLIAM LINDSAY, and on the 31st of the same month, his son Doc: MILTON LINDSAY. William Lindsay was among the early adventurers to Kentucky, and was always esteemed a valuable citizen. In the great revival in Kentucky, nearly 30 years ago, he became a lively christian, and to the end of his life maintained his profession. A few years ago he removed from Kentucky to Missouri, and there, a few months before his death, he lost the amiable and pious companion of his youth and old age, the mother of his children. Our old and dear brother met death without fear. He left the world in triumph.

Also, on December 10th, Mrs. POLLX ROBERSON, wife of Andrew Roberson, near Georgetown, Ky. Her virtues and piety were great and undisputed by all who knew her. She had long ceased to fear death—to her he was a welcome messenger—she joyfully looked forward to immortality and eternal life. She died at the age of 60 years without a struggle.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for his trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL.

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THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1¼ cents under 100 miles, and 2½ cents over 100 miles.

The following extracts are taken from the Watchman, an English periodical. The work is Unitarian, and the sentiments here expressed are truly evangelical.

Hitherto our view has been retrospective; let us now confine ourselves to the existing state of things. Still is religion cultivated amongst us too exclusively in its intellectual relations. This is our great fault—a fault preceptible in all the bearings and workings of the system. Our periodicals contain excellent nutriment for the mind, almost none for the heart. In respect of the talent they exhibit, they are far superior to any thing of the kind proceeding from the orthodox press. They will teach you, and teach you well, to think—to think accurately and liberally, 'with modesty and candor;' they establish truth and recommend its adoption and avowal; they expose error and deprecate calumny; they vindicate the rights of Christians of every denomination. Holy and religious employment! But more is needed—much more. There are, in our estimation, more errors than the doctrine of the Trinity—heresies more fatal than bigots ever imagined. The only fatal heresy is in fact the heresy of a wicked life. Nor is there any so difficult of cure. A man will more easily part with all his opinions than resign one evil habit. If so, then the moral part should receive the chief attention. The exposition should be followed up by the application of truth.—Truth as it relates to the government of the conversation and the passions—that truth which is emphatically life—the life of God in the soul of man—the means of quickening all the elements of holiness within us, the means of gaining the Divine favor, and of saving the soul: this kind of truth, embracing interests of infinite importance—yet, alas! how neglected—this truth, the one thing needful—in comparison of which how little do all

speculative questions appear! The moral and religious lessons of the gospel should be brought home to the bosom, illustrated by actual instances, sanctioned by Christian motives, recommended and enforced with the earnestness which befits the address of one dying creature speaking to another on the vast concerns of an eternal state. Much has been said about the evangelical spirit. Except we have read the New Testament to no account, the tenor of its writings is that of deep anxiety and deep earnestness for the immortal welfare of man, and we cannot, therefore, but consider any work, having for its object the furtherance of Christianity, as essentially defective in which this same anxiety and earnestness are not manifest. It belongs not so much to the conductors of our periodicals, as to our body at large, to remedy the evil of which we have now complained, and which conspires to prejudice the cause of truth in the estimation of the orthodox.

With a like defect is the public chargeable. In that, intellect, instead of religious earnestness too much predominates. Do not let it be supposed that, in any instance, especially in the one now before us, we are derogating from the value of inteilectual pursuits and intellectual excellence. They are both of high price; yet there is for the good of man a more excellent way. Truth is but a means, piety is the end; the one should be subordinate, the other paramount. The addresses with which we are favored from the pulpit are excellent as expositions of duty; but too much is conceded to taste, to merely literary excellence. We do not suppose that a preacher needs be vulgar in order to be popular; far from it. Yet there is a difference between the chaste elegance of a collegiate essay and the earnest vigor of a pulpit address. There may easily be an undue anxiety about the accuracy of words and metaphors, the adjusting of members, and the balancing of sentences. The file may be used so much as to take from the composition all its strength. The feelings may be so much restrained as to render the discourse frigid and dull. An essay is not a fit composition to take into the pulpit, because it is correctly written and soundly argued. Johnson and Addison may do to read in private, but Barrow and Channing should ascend the pulpit. Accuracy is indeed good so far as it goes, but for the pulpit it is little more than a negative good; and to accuracy must be added earnestness and animation, a devout address, a pointed and striking style. The attention must be arrested, roused, and sustained; the heart must be stirred, the conscience must be probed, the soul alarmed. And where the means of these great objects exist, we confess for ourselves we should not be over critical: and alas for the preacher and his flock, who, to the fancied requirements of taste. sacrifices the higher qualities we have named! How pitiable to think of a man trimming a metaphor, when he should be awakening the soul! In these particulars the Unitarian pulpit appears to us defective; the intellect reigns, not the heart. There is good food if people

will but come, and when they come, keep awake. But now, as of old, every one begins to make excuse, and we must *compel* them to come in. In addition we would say, the sooner our preachers discard written compositions the better, for the sake of their fellow-creatures and the cause to which they are pledged. But, alas! the taste of their hearers presents at present—how long!—an insuperable difficulty. There are too many itching ears in our congregations to permit a minister to adopt the best means of general usefulness. People go to chapel for an intellectual treat, and they are disappointed if they do not find one. They are ever craving for something new. They want an exhibition, not an exhortation. They want to be soothed, not aroused. They want a gentleman in the pulpit, not a preacher. We have intimated that our preachers are not to blame. What wonder if they polish their compositions even to an extreme, when, in whatever way they turn their eye in the pulpit, they see some, who, having a refined taste, would abstain if that taste was not consulted; or others, who, setting themselves up as judges of composition, would go away and impair with cynical remarks the impression made on the minds of persons intent on the one thing needful? What wonder their compositions and address are cold, when the audience is small and lukewarm? What wonder their affections are dull, when the atmosphere in which they live is heavy and sluggish? They are but men; they themselves require rousing; instead of that, how often are they chilled! They require support—how often are they checked and restrained! A better state of things can proceed only from a change *in the people;* the heart must gain its legitimate influence among them, and then will the work of the ministry be magnified. Not till then; for who could stand against the chills, impediments, and opposition, which the adoption of a different style from that which prevails would at present bring on any one, especially on a young man? The same evil, only operating in a different way, has made itself felt in our missionary exertions. They too, we have reason to fear, have been unduly of an intellectual character. The work of the missionary has too often been to demolish rather than to erect. We ourselves knew one who scarcely ever preached in a strange place but he demolished in one discourse the whole fabric of orthodoxy, beginning with original sin, proceeding to the devil, the invalidity of pædo-baptism, and ending with the two natures of Christ and the doctrine of the Trinity. What could possibly be the result? The people were amazed and went home. In cases where such extremes have not been gone into, the peculiar doctrines of a sect have been preached, rather than the doctrines of the gospel; error exposed, rather than truth expounded; correctness of faith, rather than correctness of life enforced; the necessity set forth, not so much of repentance as of secession. Nor do we think that a better way could be devised to diminish the prejudice that prevails against us, than by the mission of one or more

preachers through the kingdom, engaged, with all seriousness and affection, to preach the simple truths of the gospel respecting life, death, and eternity; engaged to teach, not to expose—to arouse and, to alarm, rather than to minister questions of debated doctrines.

WM. SMITH'S LETTER CONTINUED.—No. II.

Query 3d. Is there evidence contained in the New Testament, either from precept or example, to establish the position that the Sabbath was changed from the seventh to the first day of the week; or that the seventh day sabbath was abolished? Or does the weight of evidence preponderate to confirm the belief, that the Sabbath of the Lord our God still continues the same, unrevoked and unchanged?

Let us examine the scriptures. The first ground for a change of the Sabbath, I think, is raised from Christ's resurrection, and appearing to his disciples at different times. But is there not a difference between the Father's example at the creation, and the Son's action at the resurrection? God sanctified the seventh day and rested on it: but, upon the resurrection, is there a syllable of a change, institution, sanctification, or celebration of the first day? Nay, so far was Christ from resting that he travelled with two of his disciples, (I expect not to any public meeting for worship,) and did not reprove them for going fifteen miles on this supposed new Sabbath. See Mark xvi. 12. Luke xxiv. 13, &c. And Christ's second appearing to his disciples was after eight days; therefore, how could it be on the first day of the week? At his third appearing, found them fishing, and did not reprove them for breaking the Sabbath. See John xx. 26.—xxi. 1, &c. What day of the week did Christ suffer, and what day did he arise? 1st. The day of his death. We will begin with its lively type, the *passover*. Institution thereof. Exod. xii. Christ ate this passover. att. xxvi. 17. Mark xvi. 12. At this even, when the 4th day ended, then began the seven days of unleavened bread. Lev. xxiii. 6. Num. xxviii. 17. Why then is the 4th day called the first day of unleavened bread? Matt. xxvi. 17. Luke xxii. 7. Perhaps, because the passover was killed and eaten with unleavened bread on that day. N. B. The first day of the seven was the feast of the passover; the 14th day was the passover; the 15th day was the feast. Exod. xii. 18. Num. xxviii. 16, 17.

In my opinion, according to the most probable calculation of time, on the year in which Christ was crucified, the 15th day of the first month, (which was the day of the feast,) fell on the 4th day of the week, which day our Lord was laid low by the Jews, although it was a high day, because Israel went out of Egypt with a high hand. Exod. xiv. 8. Num. xxxiii. 3. Why then was it the next day, and not the true day, that was then called the Sabbath or high day? John xix. 31. Ans. The Jews had a custom, that when the passover Sabbath fell on the fourth (and

some other) days of the week, to translate it to the next day by their rule "Bah ," of which rule, one Eleazer is said to be the author, who lived 350 years before Christ. See Goodwin's translation of feasts, Lib: 3, p. 138.

2nd. The day of Christ's resurrection. I know of no evidence that Christ arose from the dead on the first day of the week; but when I compare Matt. xxvii. 57. Mark xv. 42, with Matt. xii. 40, and other scriptures, that he should rise again on the third day, I conclude he arose in the evening of the Sabbath, or seventh day of the week.

Again. Acts xx. 7, is urged as an evidence of the change of the Sabbath, or day for public worship. Had Paul changed, or abolished the weekly Sabbath, and worshipped on the first day of the week, would it not have caused more stir among the people than his teaching against circumcision, seeing both Jews and Gentiles kept the 7th day? I think none will say it was not Christ's custom to observe the 7th day Sabbath. Luke iv. 16. Let us now follow Paul as he followed Christ. See Acts xvii. 2—xviii. 4—xiii. 14, 15. Paul observed the Sabbath among the Gentiles as well as the Jews. Acts xiii. 42–44—xviii. 4. Paul said, "he had not shunned to declare the whole counsel of God." May it not be probable that the coming together of the disciples in this text was occasional, to seek and hear a discourse, and eat bread once more with the beloved Paul, as friends would do when a minister intends to take a journey in the morning. In this case they might have some presage that they should not see his face any more. Acts xx. 35–38. This text, however, is an example, for the night time and not for the day; and perhaps so particularly recorded, on account of the miracle of raising Eutichus to life. At least, I know of no other text in the New Testament, which speaks of meeting for public worship on the first day of the week.

Again. 1 Cor. xvi. 1, 2, 3. Is it an evidence of the Sabbath, for brethren, without a meeting for worship, to lay by in store of this world's goods against a time of need? Or the contrary?

Again. Matt. xii. 8. Mark ii. 28. Luke vi. 5. Being Lord of the day has a right to change it, is urged by some. See his care of the day, and owning it. Matt. xxiv. 20. For change of Sabbath, see Dan. viii. 25.

Again. 2 Cor. iii. and part of Gallatians, Hebrews and Romans, &c. What was done away? Was the law done away? Paul *tells* us in verse 7th, which *glory* was to be done away. The next enquiry is, What was glorious? Paul gives an answer in the same verse. "Was" agreeing with "ministration," therefore, "ministration" was glorious. Not the law, but the ministration of the law is done away. Let Paul answer for himself whether the law is done away. See Rom. vi. 15—vii. 7, 12, 14, 22—iii. 27, 31. I cannot find any preference given to one commandment in the law above another in the New Testament, but are all included together. Neither do I consider that the

appendage to the law of the Sabbath, in Mosaic Ritual, is now of any force, but that it is now for the good of man and not for his injury and bondage. How much more glorious is the ministration of *righteousness*, which can pardon the guilty, so that he can be called righteous as though he had not sinned! The ministration of the *Spirit*, which quickens dead sinners to a life of faith, holiness and love, and enables them to delight in, and obey the law of God from the heart, which is spiritual, than the ministration of condemnation and death, which says, "if ye offend in one point, ye are guilty of all—all having sinned—all have come short of that glory."

Again. Rom. xiv. 5. By days in this text, why need we understand God's Sabbath, written on tables of stone!—but Jewish Sabbaths, fasts, &c. standing on equality with meats, &c. and perhaps some Gentile Roman idolatrous days were meant. The six days (excluding the Lord's Sabbath) are called "every day." See Exod. xvi. 4.

Again. Col. ii. 16. This seemeth at first the most favorable text I know of to the abolition of the weekly Sabbath. The Collossians are said to be mostly heathen—some Jews. Therefore, Jewish festivals, or Sabbaths and ordinances, as well as heathenish philosophy, days, &c., Paul instructed them to avoid. And does it not appear as probable, in verse 20, that Paul meant to abolish baptism and all ordinances, as the weekly Sabbath which Paul followed Christ in observing? Does Paul appear to be speaking of the seventh day Sabbath, because he teacheth expressly of those Sabbaths, which were of the same rank with new moons? And he writes to the Gallatians, iv. 9, 10, of the observation of days, months and years, which pertain to the servitude of weak and beggarly elements. To the Collossians he makes such things to be shadows of Christ, as were against us and contrary to us: Whereas the 7th day Sabbath is for us, and not against us. See Mark ii. 27.

Lastly. Rev. i. 10. If this text means any particular day of the week, John has not told us what day. Some take the "*Lord's day*" to be the day of Christ's coming. 1 Thess. v. 2. Phil. i. 10. Some think it is the day of grace, or gospel day, or sinner's day. Psalms cxviii. 24. Luke xix. 42. Some take the Lord's day to be a weekly day—some the first, commonly called Sunday, for which I know of no scripture, except that the Lord divided time and made all the days, therefore, are all his. Others think if it be a weekly day, that it is the seventh day—the Lord's sanctified day. Gen. ii. 3—the Lord's gift. Exod. xvi. 2—the Lord's Sabbath. Exod. xx. 10. The Son of man is Lord of the Sabbath, it is therefore his day. As the seventh day of the week was called by distinction the Lord's day; and I think the day now called Sunday, was distinguished by no other name by Christ or the Apostles in the New Testament, than "*the first day of the week*," are we then to receive it, that John, in speak-

ing of the Lord's day, has given a new name to the first day of the week, without an explanation what day he meant?

I write by way of queries, not as being confident that it is the correct gospel light of the subject. I am almost alone in this plan in my views, as herein expressed, and would gladly agree with my brethren in opinion and practice, as far as I can see it in the scriptures of truth. I therefore write for information—desiring to have an understanding of the will of God concerning me, and be enabled to wâlk with my brethren in all the commandments and ordinances of his house blameless.

It is generally in these regions cold a time in religion—a lack of the bread of life. May the Lord raise up and send forth faithful laborers into his vineyard. In some places the good work of the Lord is going on. About 35 miles from this, in Stafford, Genessee county, I understand, within a few months, about 40 have found Christ to be precious.

WM. SMITH.

REPLY TO WM. SMITH.—No. II.

With regard to the first part of your third query that the Sabbath was changed from the seventh to the first day of the week, we confess we have no evidence; but that the seventh day Sabbath was abolished or disannulled, we have abundant evidence. This I think was shewn in my preceding number, in which I proved that the covenant which enjoined that day was disannulled, and consequently the seventh day Sabbath is no longer binding. To say the Sabbath was changed as to the day, and nothing more, would still leave us under all the penalties of breaking it, and confine us to its original design as the day on which God rested from his works of creation. For such a change, or for any change we do not plead. We keep the first day of the week holy, because on this day the Lord rose from the dead, and because we have the example of the apostles and primitive christians, whose example we hold as good as positive precept. What my brother has said of our Lord and his disciples observing the seventh day prior to his crucifixion is not to the point; for till then the law of Moses or old covenant was in full force. After the resurrection of Christ we must look for the Christian Sabbath. But you find in several instances the apostles, after the resurrection, entering into the Jewish synagogues on the seventh day; and where could they have a better opportunity of preaching the gospel than where the multitude assembled for worship? Could I have the same access and opportunity of preaching I should surely avail myself of them, and go every seventh day, as did Paul, and preach the gospel to the Israelites.

You have spent some labor to establish a strange position, i. e. that our Lord was crucified on the fifth day of the week (on Thursday) and rose on the seventh, or Jewish Sabbath. I shall not follow my brother in his wide range to establish his position,

but shall content myself with stating a few simple facts: It is evident that our Lord was crucified on the sixth day, or day before the Sabbath (Friday) Mark xvi. 42. 43. "And when the evening was come (because it was the preparation, that is, the day before the Sabbath) Joseph of Arimathea craved the body (of Jesus) from Pilate, and took it down from the cross and laid it in his own sepulchre. Comp. Matt. xxvii. 57. Luke xxiii. 53. John xix. 31—42. The whole history confirms the fact that Christ was crucified and buried on Friday or the sixth day of the week. It is equally plain that he rose on the first day of the week (Sunday) Mark xvi. 9. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene &c." I further remark, had Jesus risen on the seventh day of the week, his prediction that he would rise the third day after his death, would have failed, and himself proved to be a false prophet. My brother appears to have fallen into this strange notion from not considering that the Jews began their day at evening, the evening and the morning were the first day. Therefore our Lord ate the passover at the beginning of the 14th day of the month according to the law; though it seems that the Jews at that time did not eat it till the ninth hour of the same day towards its close.

The first day of the week was undoubtedly observed by the apostles and primitive christians, after the establishment of the kingdom and its laws, as a day to be devoted to religion. Acts xx. 7. "And upon the first day of the week, when the disciples came together to break bread; Paul preached unto them &c." 1 Cor. xvi. 2. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." You may say, here are but two instances of the first day being devoted to religion. I ask my brother if he can find as many after the resurrection of Christ, for the observation of the seventh! Can he find one instance of the primitive christians, after the establishment of the kingdom, devoting to special worship the seventh day. I answer for him; not one. Why then plead for it, when it is clear that the old constitution which enjoined it, is disannulled, and this part of it not excepted—and not embodied in the new covenant or new constitution!

It is evident that many of the believing Jews were zealous of Moses, and could not be persuaded to relinquish the law. "They in Gallatia observed days and months and times and years," (Gal. iv. 10.) as directed by Moses. The Jewish part of the church at Rome were yet tenacious of meats and drinks and days as commanded by Moses, and were condemning the Gentile christians for not doing the same. The apostle in his address to them (Rom. xiv. 5. 6.) says "One man, *the Jewish Christian*, esteemeth one day above another; another, *the Gentile believer*, esteemeth every day alike. He that regardeth (observeth) the day observeth it to the Lord, and he that observeth not the day,

to the Lord he doth not observe it." But does it follow that he observes no day to the Lord. Certainly not, for the following part of the verse determines it, "he that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." From this we cannot draw the conclusion that some ate nothing at all; but that they ate not of certain kinds of flesh as were forbidden by the law; but the Gentile believers not being restricted by the gospel, regarded all flesh alike—and not feeling bound to observe the festival or holy days enjoined under the law, they esteemed them not more holy than common days. Yet this is no proof that they observed not the Lord's day. The same apostle to the Colossians II. 16. evidently refers to the festivals under the law, and that these were only shadows, but that the body is of Christ.—Whether these holy days referred to include the Jewish Sabbath or seventh day I shall not positively affirm nor deny; the testimony for its abolition is sufficient without it.

I cannot express my views of the Lord's day, and the holy, religious observance of it better than has been done in that very article transferred from the C. Baptist into the C. Messenger, to which you have referred, and which induced you to write your communication. Rest assured that for your opinion I shall never condemn you: and hope you will reciprocate forbearance. With great esteem I subscribe myself your unworthy brother in the Lord. EDITOR.

FELLOW-CITIZENS AND BRETHREN:

We have met to-day for the purpose of organizing a Colonization Society, to co-operate in promoting the benevolent designs of the American Colonization Society, at the City of Washington. And as this day gave birth to our nation and to our government of civil and religious liberty, we think it peculiarly adapted to the object before us. Believing, as we do, that the hearts of our citizens are imbued with the principles of humanity, benevolence, and liberty, and assured as we are, that the colonization society is based upon these principles, we are sanguine in the hope, that, when its objects are understood, all must approve them:—That its philanthropic designs need only to be developed, to meet the approbation and encouragement of all. It is, therefore, thought fit, as subservient to the purpose of this meeting, that a short address should be delivered you, on the objects and prospects of the colonization society; and the duty of delivering it devolves upon me. I feel myself oppressed by the weight of the subject, and still more, by my conscious incompetence to do it justice. My necessary employments have forbidden the appropriation of any time of consequence to the consideration of it. Relying, however, upon the goodness of my cause; the numberless arguments which are furnished every where in its defence, unprepared as I am, I will not shrink from my duty.

We remark then, that the principal object of this society is the colonizing the free people of these United States, with their consent, upon the coast of Africa, the home of their fathers.

This stated, and the benevolence, as well as the importance of the object must be manifest. And, although from the manifest beneficence and importance of its designs, one might have indulged the pleasing hope, that all would have encouraged it, yet the fact has been far otherwise. Though it promises the greatest blessings to the white man, and to the black man, and to the world, it has been, and still is opposed. Alas! What important scheme was ever set on foot, in this wretched world, for the benefit of man, that has not been opposed! And opposed too by those for whose benefit it was introduced! Yes, man, poor erring misguided man, has been the greatest foe to himself; he has risen up against the most benevolent designs of God and man for his benefit, and sought, by raising a storm of opposition against them, to sweep from his heavens the clouds of mercy which have been ready to burst in blessings on his head! Yes, fellow-citizens, when something like twelve years ago, its few solitary friends met at the City of Washington to organize the first Colonization Society, scarce a voice was heard in its favor: almost all opposed, or were indifferent. The whole scheme was pronounced impracticable and visionary; and its advocates wild enthusiasts, fondly dreaming of impossibilities! Its friends, however, thank heaven, notwithstanding the confident predictions of the entire failure of their scheme, pursued, undismayed, "the even tenor of their way." They were too well acquainted with human nature, and too well assured of the justice, the benevolence and importance of their design to despair, for a moment, of its ultimate success; or to be driven from their post. They stemed the tide; they forced the storm. Great indeed, and many were their difficulties; great were their exertions; great their zeal; and, thank heaven, proportionably great has been their success. While justice, mercy and truth, have gone forth with all their irresistible eloquence to plead their cause, they have, with unspeakable pleasure, witnessed its holy triumphs. The most stubborn prejudices have given way before it, and many, very many of those who were once found in the list of its enemies, are now its warmest, ablest, and most efficient friends and promoters. The most distinguished men of this nation, men who are at once the ornaments and pillars of our republic, have given it their unqualified approbation, and are putting forth their mighty energies in promoting its benevolent designs. Thousands, of all grades, of all sects, are found among its friends.

The confident predictions of its enemies of the impracticability of the scheme, have turned out to be false, and they are proved to be false prophets. The practicability of the plan is no longer a question; it is no longer a matter of speculation. The problem is solved; speculation has given way to demonstration.

A colony has been planted by the Colonization Society on the North Western Coast of Africa, and is now in a happy and prosperous condition, enjoying all the blessings of virtuous liberty. It consists, at this time, of about sixteen hundred inhabitants; commands at least 140 miles of the coast; and can obtain, upon the best terms, any extent of territory that may be necessary for the most extensive system of colonization. No difficulty, therefore, exists on the score of territory, or the practicability of the plan; besides, the country is healthful. Hear the language of the colonists themselves upon this subject, in a circular addressed to their brethren in the United States. "We enjoy health, (say they) after a few months residence in this country, as uniformly and in as perfect a degree as we possessed that blessing in our native country. The true character of the African climate is not well understood in other countries. Its inhabitants are as robust, as healthy, as long-lived, to say the least, as those of any other country. Nothing like an epidemic has ever appeared in the colony; nor can we learn from the natives, that the calamity of a sweeping sickness ever visited this part of the continent. In the early years of the colony, want of good houses; the great fatigues and dangers of the settlers; their irregular mode of living, and the hardships they met with, greatly helped the other causes of sickness which prevailed. But we look back to those times as to a season long past and almost forgotten. People now arriving have comfortable houses to receive them; will enjoy the regular attendance of a physician in the slight sickness that may await them; will be surrounded and attended by healthy happy people, who will encourage and fortify them against that despondency which alone carried off several in the first years of the colony."

Such is the language of the colonists in relation to the healthfulness of their climate, and the means with which they are now furnished for the accommodation of those who may be sent to the colony. And certainly, what they have said of their climate is every way creditable: for we do know that a warm climate is congenial to the constitution of the black man. "While (as one remarks) we would sicken and die victims of that ardent climate, the native African, invigorated under the influence of a vertical sun, glories in its blazes, and grapples with the lion of the desert." Nature, then, has pointed out the way, and let us follow to obey her mandates. All this is certainly encouraging to the benevolent designs of the society.

But in addition to all this, it is a fertile country. Listen to the language of the circular of the colonists upon this subject:— "Away with all the false notions that are circulating about the barrenness of this country; they are the observations of such ignorant, or designing men, as would injure both it and you. A more fertile soil, and a more productive country, so far as it is cultivated, there is not, we believe, on the face of the earth. Its hills and its plains are covered with a verdure that never

fades; the productions of nature keep on in their growth through all the seasons of the year. Even the natives of the country, almost without farming tools, without skill, and with very little labor, make more grain and vegetables than they can consume and often more than they can sell. Cattle, swine, fowls, ducks, goats and sheep thrive without feeding, and require no other care than to keep them from straying. Cotton, coffee, indigo, and the sugar cane are all the spontaneous growth of our forests, and may be cultivated at pleasure to any extent by such as are disposed. The same may be said of rice, indian corn, guinea corn, millet, and too many species of fruits and vegetables to be enumerated. Add to all this, we have no dreary winter here, for one half of the year, to consume the productions of the other. Nature is constantly renewing herself, and constantly pouring her treasures, all the year round, into the laps of the industrious." Every thing in Africa then encourages the views of the friends of colonization. The abundance of territory; the healthfulness of the climate; the fertility of the soil, together with the fact that a colony, prosperous and happy, does exist, these all bespeak, in language loud and plain, the wisdom and benevolence of the views of the American Colonization Society.

But before I leave this branch of the subject I cannot deny myself the pleasure of presenting this audience one more short extract from the circular of the colonists, which speaks a volume in favor of the system of colonization. "Men (say they) may speculate and theorize about the plans of the colonization in America, but there can be no speculation here. The cheerful abodes of civilization and happiness which are scattered over this verdant mountain; the flourishing settlements that are spreading around it; the sound of christian instruction, and christian worship which are heard and seen in this land of brooding Pagan darkness; a thousand contented freemen founding a new Christian Empire, happy themselves, and instruments of happiness to others; every object, every individual is an argument in demonstration of the wisdom and goodness of the plan of colonization. Where is the argument that shall refute facts like these? And where is the man hardy enough to deny them?"

But it will be said by some, in the face of all these plain facts and truths, that the free blacks themselves present an insuperable barrier to the benevolent designs of this society—that they cannot be prevailed upon to go to Africa. This, however, is a mistake. If ever this difficulty existed, it exists no longer. The only difficulty *now* is the obtaining of money to send off the multitudes who are constantly applying. A few months since, six hundred were waiting on the coast, anxiously desiring a passage to Liberia, which the society, for the want of means, was unable to grant them. And why, indeed, should it be otherwise? What *motives* can they have to stay here when a land of liberty, promising every blessing which renders life desirable, invites, and would welcome them to its shores? "In consequence of his

own inveterate habits, and the no less inveterate prejudices of the whites, it is a sadly demonstrated truth, that the negro cannot, in this country, become an enlightened and useful citizen. Driven to the lowest stratum of society, and enthralled there for melancholy ages, his mind becomes proportionably grovelling, and to gratify his animal desires is his most exalted aspiration. Connected by no endearing link to surrounding society, he cannot feel a citizen's nameless incentives to a manly and noble conduct." Turned loose upon society, in all his ignorance and corruption, his liberty, (alas! a mere empty name,) only affords him ample scope for the exercise of his vicious propensities and feelings. That the blacks are the most vicious, and consequently the most wretched and unfortunate part of our population, is a truth, which, alas, is but too manifest. And for how much of that viciousness, and wretchedness, we are accountable, I shall not undertake to determine. Certain it is, all of it is not to be charged to their account; for their character is such as might be expected from their situation. There are, we know, and we rejoice to state it, worthy exceptions to these remarks, but, alas! "they are few and far between."

From all these data, then, nothing appears to me with more moral certainty than that as the free blacks shall become acquainted with their own wretched condition, and the benevolent designs of the society, they will hail it as an angel of mercy sent from above, to bear them on its kind wings across the mighty deep, to the land of *liberty*, and *happiness;* the *home* of their *fathers*.

But this society has been charged with the most opposite views by two classes of the community. By the one class, which vindicates the principle of unconditional, involuntary and perpetual slavery—(I am ashamed to say that such a class is found among us—that *men*, professing to be republicans, should contend for a principle subversive of all liberty—a principle which establishes the horrid doctrine that *might* gives *right*. Such men are certainly unworthy a place among freemen)—this class I say, charges the society with attempting to interfere with their property and the relations which the laws of the country recognize as existing between the master and the slave. But this charge the society absolutely denies. It has nothing to do with slavery—it cannot touch it—it has no such power—it can do no more than mourn its existence—than lament that they are forced to witness the unnatural sight of men holding the Constitution of the United States in one hand, which declares that all men are born free and equal, and at the same time with the other, brandishing whips over their slaves! Would to God—I had liked to have said—would to God this society could interfere with the unnatural relations subsisting between the master and the slave, and wipe at once that foulest blot from our national character. Pardon this remark. Love of mercy; love of justice, humanity and my country prompts it. But we say

again, it pretends to no such power. It is forced to acknowledge the existence of legalized slavery. It says, therefore, to the slave, "Be obedient to your own master, not answering again, not purloining, but showing all good fidelity," that you may secure his confidence and esteem, and thus ameliorate your condition.

But by the other class, (which, without regard to consequences, would have all slaves turned loose upon society, in their present unprepared state) this society has been charged with favoring the views of slave-holding; nay, more, it has been represented as a scheme got up by slave-holders, to remove the free blacks, that their slaves may be more valuable; and that they may rivit, more effectually, the chains of slavery upon them! But this charge also the society absolutely denies, it protests that no selfish or party views influence it;—that *its cause* is the *common cause* of *liberty*, *equality*, and *justice*; of *Africa;* of *America;* of *a world;* of *God* and of *man*.

Great as are the evils of slavery, and much as this society deplores them, yet it is well aware, that an immediate, and indiscriminate emancipation of all slaves, would produce evils much greater. Instead, therefore, (as too many mistaken philanthropists do) of spending their breath in useless, and worse than useless declamation against slavery, and slave holders, it bears with patience the heavy burden, which necessity imposes, and puts forth all its energies in the glorious cause of colonization, to remove the burden, or at least to lighten it.

But it has been objected that the general and state governments *will not*, *cannot* constitutionally make appropriations to this society; and that without such appropriations but little can be done. This is a question I shall not attempt to discuss, as I make no pretensions to the character of a politician or jurist. Could I, however, believe the doctrine involved in this objection, I should duspair for the United States. For most assuredly, if the blacks are not removed in part, or in whole, they will one day, be a means of overturning our government, or of wresting its reins from the hands of those who now hold them. But I will not, I cannot think so contemptibly of my government, as to believe the doctrine of the objection. I cannot believe, that this government does not possess the means of its own preservation; the power of ordaining, and of carrying into effect, any measure that may be necessary to its own salvation and prosperity. We do know, and rejoice to state, that many of our most distinguished statesmen, reject the doctrine of the objection alluded to. That many of the states have already made appropriations to the society; and that many others by approbating it: have shown that they believe the general, as well as state governments, should encourage it by pecuniary aid. This society, therefore, looks forward with confidence to the period as not distant, when all the states shall be alive to their cause; when

the means of this society shall be adequate to the transportation of thousands to Liberia, every year.

I may be considered, by some, as enthusiastic in my views with regard to this society. I hope however that a few years will convince all such to the contrary. For I confidently believe, that the rise of "The American Colonization Society," will constitute a memorable epoch in the history of the 19th century. That it will yet be the means of establishing a mighty republic on the coast of Africa; a republic, which having derived its existence from the U. States, must forever feel bound to them, by the strongest cords of gratitude and affection. And *thus*, the slavery of the blacks, which *commenced in war* and *ill-will*, shall *end* in *peace* and *good-will;* and this dark and lowering cloud, which so long has hovered over our religious, and political hemispheres, threatening us with the most disastrous consequences, shall break from our skies in blessings on our heads.

This however, is but a small portion of the benefit, we anticipate from this society We see in it the means of civilizing, and christianizing the continent of Africa, the most benighted and wretched quarter of the globe. We see in the colony, a most effective missionary. A missionary promising more to the interests of civilization and religion, than all other missionaries together. The natives on the coast of Africa, from whom have been cruelly wrested, by the whites, their fathers, their mothers, and their sisters, cannot be expected, for a long course of time, to abandon their inveterate and well grounded prejudice against us. But the colony, formed of their brethren, of the same common color and origin, will easily have access to them, and become an effectual means of forming their characters, in the moulds of civilization and christianity. Is there, then, an individual in this assembly, whose judgment and feelings are not in unison, with the benevolent views of the A. C. Society? I hope not. Let us then, as a band of brethren, unite in this common cause, and restore to Africa's oppressed children, their native rights, and thus save them from eternal degradation.

JOHN ROGERS.

A Dialogue between a preacher and an unconverted man, whom we shall call Anomos.

Preacher. My friend Anomos, I have long regarded you with bowels of compassion. You appear to me to be entirely unconcerned about your best and eternal interests. The stream of time is rapidly bearing you down to the awful gulf of eternity, and you unprepared, and unimpressed with your dangerous situation. Why, O! why so careless? Have you no regard for your salvation.

Anomos. Do you ask me, why I am so careless? I will answer you candidly; I have been taught from my youth up to this day, that God from all eternity has sovereignly and unconditionally

elected a part of the human family to eternal life, and left the other part to death, that he gave the elect to his Son from all eternity to be by him redeemed in time, that in the fulness of time the Son came into the world, and died in the stead of his elect alone, paid their debts, and purchased for them all they needed in time and eternity; that in his own time he gives the elect the spirit to convict them and to enable them to believe unto salvation; that none else can believe and be saved but the elect only, and their salvation is absolutely certain, and cannot fail. Now sir, believing these doctrines to be true, I of course, have always been in doubt whether I was one of the elect, or reprobate number. I therefore reasoned, and reasoned justly, that if I were of the elect number, my salvation was certain, therefore I need not be concerned. If I were one of the elect God in his own time would give me his spirit, to convert me, and to give me faith in the Saviour. Till then I knew I could not believe unto salvation. Again I reasoned that if I was of the poor reprobate number, it were vain for me to make one exertion for life; for Christ had not died for me, nor procured for me any grace or salvation. Can you now wonder that I, and all the world, are careless and unengaged to seek salvation?

Preacher. No indeed sir, I cannot wonder, while they believe these things. But I wonder that these doctrines have passed currently as orthodoxy, as truth for so many years, and through so many nations.

Anomos. What, sir, do you dispute their truth? Do you dare reject them?

Preacher. Yes, my friend, I am sure they are untrue, and therefore reject them with my whole soul, mind and strength.

Anomos. The learning and talent of the world have propagated and defended these doctrines, sir, and will you contradict them? Why these doctrines have been blessed to the salvation of thousands, and many have sealed them with their blood.

Preacher. In this my friend is mistaken. These doctrines have never been the means of saving one soul under heaven. The gospel is the power of God to salvation; but these doctrines are as far different from the gospel as darkness is from light. They are the very reverse of truth, and remain as dark clouds between the truth and the world. Yet many in this system, have inconsistently introduced some gospel truth, by which some have believed and experienced salvation.

Anomos. Dear sir, do not the scriptures teach the doctrine of election as plainly as any other doctrine?

Preacher. Yes, but not these ideas of it you have received. The scriptures teach that the elect are included in a certain character, and that character obtained by them through the means appointed of God. "Will not God avenge his own elect, that cry unto him day and night?" Luke xviii. 7. From this it appears that the character of the elect, is, that they are a very engaged people. "Put on therefore as the elect of God, holy

and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering &c. Col. III. 12. This is the character of the elect. The elect are a people chosen through sanctification of the spirit and belief of the truth, 1 Pet. I. 2. 2 Thes. II. 13. Tit. I. 1. Therefore not from eternity—not without conditions; for according to scripture, none are elected to salvation, but on condition that they believe in Jesus and are sanctified by the truth.

Anomos. If this be the true meaning of election, indeed, sir, the case is much altered. Do tell me the doctrine you preach as the gospel.

Preacher. With pleasure I will do it. I view the world in a ruined state, and without strength to save themselves. God loved the world while sinners and enemies—and gave his Son, that whosoever believeth in him should not perish but have eternal life—that Jesus died for all and tasted death for every creature; that he is the saviour of the world; that the provision of the gospel is as universal, boundless, and free as the love of God. All he requires of the poor sinner is that he believe in the son of God and obey him. We therefore preach the gospel to every creature; invite all to its provision; give them the assurance of God's word, that "him that cometh to me I will in no wise cast out" and we urge the sinner to believe and obey instantly, without waiting for any preparation, or better qualification than a hard and wicked heart; that it is God;s work to prepare the heart, that now is the accepted time & now is the day of salvation.

Anomos. If God loved all the world, then he must save all; for his power is infinite. If he does not save all, it must be either because he is not almighty, or because he does not love all. That he is almighty none dispute; and that all are not saved is plain from scripture; therefore it follows that he does not love all. For if he loved all and was able to save all, if all are not saved he would contradict his nature, and therefore would be unhappy.

Preacher. Ah! this is the rock on which thousands have made shipwreck of the true faith. They suppose that God works faith and salvation in us by the same physical power as that by which he created the world. If this were true, then your conclusions would undeniably follow, and every gospel truth would be overthrown. The gospel would no longer be the power of God unto salvation, nor would it effectually work in them that believe. If by physical power he works faith and salvation in the soul, then there is no need of Jesus as a saviour, no need of the ministry of reconciliation, no use of the Bible, no need of preaching, no need of using any means to obtain them. All evidence that Jesus is the Christ is useless: all the intreaties, wooings, and admonitions of the gospel are but solemn mockeries; for of what avail can they be to produce faith and salvation, when nothing but the almighty physical power of God can effect them.

Anomos. What! sir, do you think it possible for a sinner to believe without the operation of the spirit to beget faith in him?

Preacher. No, sir, I do not. For the scriptures, which are the very foundation of faith are the words of the spirit, without which none can believe. "Faith cometh by hearing and hearing by the word of God." In this sense certainly, the spirit works faith in the sinner, but in any other sense we have no intimation in the Bible. The scriptures teach us that we receive the spirit through faith and not in unbelief. This spirit received is the spirit of God by which we are quickened, regenerated and saved. You have no authority from the Bible to expect ever to receive this spirit till you believe and obey the Lord Jesus Christ.

Anomos. Sir, you astonish me: I have ever been taught that without this immediate operation of the spirit in us, it is as impossible to believe as to make a new world.

Preacher. Thousands beside you have been thus erroneously taught to their eternal ruin. I will ask you a few plain questions. "Does not God require of and demand of all to whom the gospel comes to believe in his Son?

Anomos. Certainly, for this is his commandment that we believe in the name of his Son Jesus Christ. 1 John iv.

Preacher. Is it a sin not to believe in him?

Anomos. Yes; for it is said, "the world shall be convinced of sin, because they believed not in him," and he that believeth not hath made him a liar, because he hath not believed the record that God gave of his Son.

Preacher. Is the sinner condemned for not believing?

Anomos. Certainly: "For he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Preacher. Now, my friend, do you think that God would require of his poor creature to do an impossibility and condemn him to eternal wo for not doing it? Suppose he should offer salvation to the fallen world on condition that each person should make a new world and that if he did not, he should be condemned to eternal wo; would not you, and all the world say, Lord thou hast not given me power to make a world, and wilt thou damn me eternally for not doing a perfect impossibility? Surely God cannot act thus. But if *to believe* is as hard as to make a world, the conclusion is the same. What would you think of a father, who should command his little prattling son to pull up a large oak; and for not doing it should stamp him to death in wrath and fury? Would you not consider him a monster of cruelty; a wretch who did not deserve to live, but who merited the most excruciating death? Shall we execrate this character in man, and have the effrontery to apply it to God? To me it borders on blasphemy. But if the sinner cannot believe in the Lord Jesus, then God by the gospel has laid him under the absolute necessity of committing sin, the damning sin of unbelief. To the poor reprobate sinner the gospel is a curse, not a blessing; because it denounces a more aggravated condemnation. Better for the poor reprobate that he had lived in Sodom and Gomorrah, than

under the light of the gospel, which only adds to him daily and hourly curses, without one blessing. If God requires all men to believe in his Son, as the Christ and Saviour of the world, should it be possible for the reprobate to believe, he surely would believe an untruth, a lie; because, according to the hypothesis, Christ is not sent to save any but the elect.

Anomos. Your reasoning appears plausible indeed; but I cannot admit it as true. For were I once to admit it, I should tremble at my own situation, and that of the world.

Preacher. It is for this very purpose I adduced these arguments, to rouse you from your long sleep of death, to believe and obey the gospel. What reasons, my dear sir, have convinced you that a sinner cannot believe the gospel? Is it because the gospel lacks evidence of its truth? or because the sinner has not capacity to receive the evidence? One of these must be the reason.

Anomos. I dare not say the gospel has not sufficient evidence of its truth, for then it could not be credible; and it would reflect dishonor on God to require us to believe what is incredible; and it would attach cruelty to his character to condemn to eternal wo, for not believing such incredible communications. Did I believe the gospel was incredible or lacked evidence of its truth, I should with the deist reject revelation *in toto*. My reason for thinking that a sinner cannot believe, is, because he lacks capacity to receive the evidence of the truth of the gospel.

Preacher. You admit that dishonor and cruelty would attach to the character of God, should he require the sinner to believe the gospel, if it had not sufficient evidence of its truth; my dear sir, do not the same things attach to his character, if he requires the sinner to believe, when he knows that the poor creature has not capacity to receive the evidence? In each case he would require an impossibility, equal to that of making a world.

Anomos. But the sinner once had the capacity to believe; but by transgression has lost it. Surely this does not destroy God's right to demand it.

Preacher. Pray, sir, when did you possess this power or capacity to believe in God! at what age? infancy, puberty, or manhood? And at what age did you lose it?

Anomos. I never in person possessed it, nor lost it; but I possessed and lost it in my federal head, Adam.

Preacher. Much is said about Adam as a federal head, equally foreign from scripture as reason. That all mankind by his transgression were subjected to death is true: and that all are disposed to walk after the flesh is equally true. But it is not true that any of the capacities or natural attributes of the mind is lost. If so, human nature would be maimed, as well as depraved. If the transgression of Adam had effectually deprived his posterity of the use of their hands and feet: what would you think of God, had he commanded them to labor and cultivate the ground, and make bread for their support—that if they did not, they should

not only perish for want; but should be punished with everlasting fire, for disobedience to his command? You shrink at such an idea of God! Now if man has by Adam's transgression lost the capacity or power to believe the gospel, the same awful consequences will follow, when God commands them to believe. If sinners had no capacity to believe, then surely our Saviour knew it; how then could he have marvelled at the Jews' unbelief? How could Jehovah ask the question *why will you die;* when he knew that faith, the very means of life was beyond their power?

Anomos. I am unable to answer you. I am confounded rather than convinced. In a few weeks I hope to have another interview and conversation with you on this point.

Preacher. In a few weeks you may be called to eternity! O do not neglect your soul's salvation. Believe and obey the Saviour of sinners—too soon you cannot begin. Your eternal all may depend on the improvement of a day. One hour may fix your doom forever. EDITOR.

(TO BE CONTINUED.)

Respected Sir—I have lately returned from a tour of preaching south of Kentucky river, and although I could not say *shibboleth* generally so near the college, called Centre, yet I found many friendly, intelligent christians, of different names, whose souls disdain to be confined to the limits prescribed by human systems; some of them are successfully engaged in endeavoring to restore, in some degree, the ancient order of things, though not without much opposition.

Mr. W———, of conflagration memory, is very zealous in this opposition among the Baptist brethren. He is aided by Mr. S—— a layman, and wealthy Baptist, who once was considered a republican, but who understands the genius of the christian religion so little, as to consider it his previlege to reprimand his brethren, for calling those *brethren*, who reject all human creeds, and do not subscribe to his peculiar speculative, inferential, metaphysical opinions; although they hold the one Lord, one faith, one immersion, one God and Father of all, who is over all, with all, and in all his children; and who believe that Jesus is the Christ, the Son of God, and saviour of the world, by faith in whose blood we are cleansed from all sin.

There is also a Rev. Doctor, of considerable note, of the Pædo-Baptist clergy, whose abode is at the centre *of gravity*, where the widow's mite, and the rich man's great deal, and the clergy are attracted and meet. This gentleman, I am told, is very severe agaidst heretics, or those, who consider the word of God a sufficient rule of faith and practice. He has not burned the word of the Lord, that I know of; but he has distinguished himself in the following manner, as I have been told by a respectable gentleman. Having called at the house of a gentleman in Harrodsburg, who had obtained a pamphlet, that contained some things contrary to the doctrines of the Westminster confession of

opinions; he was requested, and that by a lady, to remove some difficulty, which it presented. After reading a small portion, he, without leave of the owner, committed it to the flames immediately; unlike to Mr. W. who prayed ten days to know whether he must burn the New Testament. When Herostratus burned the temple at Ephesus to immortalize his name, the States General decreed that his name should never be mentioned in the dominions. But I trust no one will be so ungrateful as either to withhold the praise due to those gentlemen, or neglect any convenient opportunity of making known those orthodox deeds.

A friend to New Testament orthodoxy.

ALLEGANY, Md. Jan. 1, 1830.

Dear Brother—There is a river, the streams whereof make glad the City of God.

I have seen refreshing seasons' since my last to you. I atten ded our conference August 14, 1829, on Shanandoa near Strawsburg, Va. We had a refreshing time, several joined the society, and in the close brother Fergerson baptized four. The next week, 21st August our camp meeting commenced on Town creek, Bedford Pa. we had glorious times. A number joined the society, and Elders Caldwell and Secrest, baptized 17. On Wednesday following, I immersed four in Juniata river harbour Pa. and on the next Lord's day, at Milligan's Cove Pa. I baptised eleven more, all rejoicing in God, On the first Sab. in Sept. I attended a meeting in Washington co. Pa. at brother Henry Slusher's. At this place persecution rages high, but God is carrying on his work over the head of every opposition. Sectarian fetters are bursting and light is shining. At this meeting brother Marshall baptised five converts. We left the brethren rejoicing, but sectarians vexed and grieved in spirit. The next Sabbath I preached near Smithfield Ohio; this church is in a dull state at this time. O that God would revive his work in this place once more!

Since the 15th of Sept. I have been much afflicted with the inflamatory rheumatism, and was confined for two months; but have recovered so as to be able to preach a free Gospel once more. I have preached twice at Northly Hamshire Va. and received four converts into connexion, several are waiting for my health to recover so as to permit me to baptize them. By giving this a place in the Messenger you will cheer the hearts of many, who read your work, and oblige yours in hopes of eternal life.

DANIEL LONG.

Extract of a letter to the Editor, dated

WILCOX COUNTY, Ala. Dec. 5, 1829.

Brother B. W. Stone:—Oppposition rages here very much. I am credibly informed that the doctrine and faith we contend for, are, by some of the Calvinistic Baptists, called damnable doctrine; while many, in different parts, are throwing off human creeds and uniting with the christians. JACOB JOHNSTON.

COVINGTON COUNTY, Ala. Dec. 28, 1829.

Brother Stone—The cause of the Redeemer is still prospering in these parts—additions are still making in different places. On Sabbath, 22d inst. I baptized six—the prospect is yet glorious—the revival seems to increase in most places, in spite of opposition.

OBITUARY.—Brother JOHN VICKERS departed this life November 18, 1829, aged 46 years. He had been a member of the Calvinistic Baptist Church 19 years, and experienced a very evident call to the ministry, but had buried his talent, because he could not believe in unconditional election. For fear of the displeasure of his church he lay neutral until about two months before his death. I had an interview with him, through which he became acquainted with the Christian belief and united with the church to our great joy, hoping the Lord had sent another laborer into his vineyard. But how soon our hopes were blasted, and we left to mourn with joy! He died of a gangrene which took place in his foot, which soon terminated in a mortification. On the 15th Nov. he was confined to his bed—was a little delerious from Sunday until Tuesday evening, after which he came perfectly to his senses. One of his brethren named to him that he thought death was upon him. He seemed not the least alarmed, but continued to exhort all around him, telling them he was happy—Jesus was his—his way was clear. At length raising his hands and looking at them said, how did you know that death was upon me before I did? The brother said, I saw it. Said he, it is upon me—I am surrounded with death—it is all around me—but glory to my Jesus, he is mine and I am his—about sunset I shall be ready to lay out, which accordingly was so. His son the only one of his affectionate family that was with him, wept bitterly. Said he, my son, I am sorry to see you so much like a child—heaven is just before me—I am going to my Jesus—I shall soon be with him, where trouble, pain and sorrow are known no more—then taking his son by the hand, he directed him what to do for his tender mother and the family—telling all around that his life had been a scene of unremitted happiness since he became a member of the Christian Church—that he never understood the principles of gospel liberty before—said he, there is nothing to fear but ourselves; the scriptures alone are all sufficient—brethren stand fast on that rock—don't be carried about with human creeds. Fixing his eyes steadfastly, he said, I see my Jesus—my way is narrow, but plain, clear and easy—he saw by faith the paradise of God—I shall soon be there—Lord, what a worm am I!—but Jesus is all sufficient—he is my advocate at the right hand of God. At length, with a smiling countenance, his speech lost, his lips moving with praises to God, while his hands told us the same, he expired.

JACOB JOHNSTON

MARION, Mo. Dec. 29, 1829.

Dear Sir—I was in Georgia all last summer, where I had the pleasure of seeing and reading your pamphlets, with which I was often highly entertained; I was pleased with it for that christian union which it advocates. I am a member of the united Baptist church; but I am happy to say, sir, that we differ from those in Georgia of that order, and I thank God too, that we possess charity enough to hear others before we condemn them. I must confess that previous to going to the south, I was prejudiced against the Bible christians, and with many others, condemned before I heard, and called them arians—I became acquainted with several preachers and heard them; and soon become inspired with that kind of charity, which has made me in my heart to give the lie to others, when I have heard these people accused of denying the divinity of Christ—I find they believe those things, that I have ever believed myself, nor did I know till within the last year, but that all, who professed to believe in Jesus, were of that opinion I lately had the pleasure of seeing at our meeting house a preacher of your order, a methodist preacher, and our own preacher, all harmonizing, and joy and fellowship seemed to pervade the whole congregation. There were Cumberland Presbyterians too; not a jar among them, but all were like a band of brothers.

I found much discord and controversy among the people in Georgia, the seeing and hearing of which, induced me to write the enclosed lines, which if you think worthy, you are welcome to insert.

I should be glad to take your pamphlet, if you had any agent near me, however if you print the communication herewith sent, please send me a pamphlet.—Your brother in Christ,

J. HARRISON.

We hope our brother will excuse us, because we have not inserted his verses. For reasons unnecessary to mention we have not inserted any poetic production from the commencement of our work. By advice from brother Jacob Callahan of Georgia, the C. Messenger from the commencement of this vol. has been forwarded to bro. Harrison, whom I have appointed agent to get suubscribers to the work.—EDITOR.

Extract of a letter to the Editor, dated

MONTGOMERY, Ia. Sept. 6, 1829.

Brother Stone—In the bounds of our conferential district, which lies north west of Green Castle, in a new country, there are about sixteen or eighteen churches, a number of which contain near a hundred members, others are smaller. Among the most of these the Lord is carrying on a good work. I have attended several communion meetings this summer in the bounds of those churches; at some, I have seen 30 or 40 immersed in the name of Jesus, in order to the remission of their sins. This plan has met with some opposition in this country, but is gene-

ally now acknowledged among the brethren. There is a great enquiry in the minds of the people in this country after truth. Bigotry, superstition and prejudice are giving back in these parts, and the free sons of religious liberty are gaining ground as fast as possible in the present state of things.

MICHAEL COMBS.

PETITION.

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:

The subscribers, belonging to the several religious denominations, known by the names of Baptist, Tunkers, Quakers, &c. humbly represent that they are deeply grieved at the transportation of the Mail; on the *seventh* day of the week commonly called *Saturday*, which is the true and holy Sabbath of the Lord; as we read in the ten commandments, "the *seventh* day is the Sabbath." They would humbly represent to your honorable body, that the Lord has never appointed any other day as a Sabbath; that this commandment is obligatory on all men, till time shall be no more; and that no other than the *seventh* day was kept *as the Sabbath*, until the days of Constantine. In proof of this, we beg the liberty to refer your honorable body to the admirable work of Mr. Cornthwaite on this subject, written in 1740, a new edition of which, we propose to to have printed immediately. Thus conscientiously believing according to the fourth commandment, that "the *seventh* day is the Sabbath," and that the Lord rested on the *seventh* day, and blessed it, and hallowed it, (Exodus xx. 10, 11.) it is with the greatest sorrow we see this holy day so irreverently kept. We dread the judgments that will fall on this once happy land, if these things continue: we shall become a nation of Atheists and Deists, all religion will be lost, and our meeting houses be pulled down.—*Trumpet.*

Mr. STONE—I inform you that a number of the Christian brethren, some in Indiana, some in Ohio, and some in Kentucky, have agreed to hold a conference in August next, at the Republican Meeting-House in Campbell county, Ky., to be called the Union Conference, and to commence the Friday before the first Lord's day in August next. You are requested to give notice of the above named conference in the Christian Messenger; and also to request that yourself, Brothers Smith, Palmer, Allen, and other brethren, should attend with us. I am yours in christian love,

J. G. ELLIS.

NOTICE.—WM. D. JOURDAN wishes all communications to him, after this, to be directed to *Locust Shade, Tenn.*

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. IV.] GEORGETOWN, KY. MARCH, 1830. [No. 4.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

THE TRINITY.

We are perpetually told, that the trinity and atonement are the essence of all true christianity, that without a firm faith in them no one has the least claims even to the name of christian, nor any well grounded hope of the mercy of God, and the rewards of salvation. To deny the trinity and atonement is represented to be the same thing as to deny the Saviour himself, to reject the Gospel, to renounce the authority of divine revelation, to cast off the laws of God, to be a heretic, infidel, deist, atheist any thing, in fact, but a good man, and a sincere inquirer after truth. If a denial of these doctrines be fraught with consequences so alarming, it must be an object of the very first magnitude to ascertain what the doctrines themselves are. It is impossible, that any articles of faith should have such power over the character and destiny of men, unless they are truths of the most obvious and positive kind, approving themselves instantly to the understanding, and written with beams of heavenly light on every page of the Gospel.

At all events, it would seem absolutely necessary, that they, who profess to have the true and saving faith, should agree in reporting and explaining what they believe. If any faith in a trinity be essential to salvation, must not this faith be the same in all? In the nature of things there can be only one true faith, and if there be not an agreement, how is it known that any person has this true faith? Or, in other words, how is it known, that any one has the faith by which he may hope to be saved? If a hundred persons have each a separate opinion, which they respectively call the trinity, it is evident, that only one opinion out of the hundred can be true, and even this may be false. Are all these persons orthodox, and blessed with a saving faith, because

they embrace a set of notions, in many respects contradictory, to which they give the name of trinity! If not, who out of the one hundred is truly orthodox; who has the fundamental doctrine; who is in the way of salvation?

A proper method of testing the accuracy of the assumption, which has been made with so much confidence, respecting the value of the doctrines named trinity and atonement, as articles of faith, is to ascertain the fact, whether the persons themselves, who have been most zealous in believing and defending them, have harmonized in their belief. If it shall appear, that the same thing, which one calls a trinity, or atonement, is the trinity, or atonement of all the rest, I allow, that it will make an argument strongly in favor of the assumption. But if, on the contrary, it shall turn out, that there are no uniform and fixed principles by which the professed believers of these doctrines are guided, that they break into parties and form systems radically different from each other, and that no two persons will agree in defining their own conceptions, it will follow, that no such importance as has been pretended can be attached to a faith in certain dogmas, to which any one may at pleasure give the names of trinity and atonement. Whether the dogmas themselves are true or false, the consequence will be the same, and will prove, that the importance with which some persons would clothe a *mere faith* in them is imaginary.

Let us proceed to this inquiry, and, in the present case, employ ourselves with the question, *What is the Trinity?* What are the conceptions, or ideas either separately or combined, which form the object of faith, to which this appellation has been given? For the sake of form, this question may be asked, but no one, who has attended to the subject, will flatter himself that it can be answered. To bring together a small number of the leading opinions of those professing themselves Trinitarians, is all that will be attempted. It would be no difficult matter, perhaps, to determine in some general sense how the trinity is set forth in particular creeds, and the notions of individuals; but to find out any thing like a system in which all Trinitarians would unite, or to enumerate the parties into which the advocates of this doctrine have been divided, from its origin to the present day, and the opposing schemes invented to bring it within the compass of the human faculties, would be as impossible in itself, as fruitless in the attempt

Trinitarians themselves have not yet approached so near to a similarity of views, as to agree in a definition, notwithstanding many of them profess to regard faith in this indefinable doctrine as absolutely essential to salvation. One of the heaviest censures affected to be passed by the orthodox on Unitarians, is, that they do not agree in explaining their own opinions. Before this point is insisted on any further, we should be glad if Trinitarians would unite in some common explanation of the doctrine, which they profess to think the most important in religion; or,

at least, show some good reason why we are to reverence as a fundamental article of faith, a doctrine, which cannot be defined in Scripture language, and which is confessed to be unintelligible and inexplicable The truth is, that no plan has been devised, which was not encumbered with so many insurmountable difficulties, that few minds could be induced to receive it in that shape. Hence, plans have been multiplied, the powers of invention and combination have been put in requisition, till the theories of the trinity have become as numerous as the writers by whom it has been attempted to be explained.

Bishop Stillingfleet speaks of five different trinities, radically distinct from each other, which the opposers of that doctrine had detected in the writings of its defenders. *First*, the Ciceronian trinity, which represents the three persons, as three relations of God to his creatures; *secondly*, the Cartesian trinity, in which the three persons are three infinite minds; *thirdly*, the Platonic trinity, which consists of three coeternal beings, two of which are subordinate to the other, *fourthly*, the Aristotelian trinity, in which the three persons are one numerical substance; *fifthly*, the mystical trinity, which no conscientious believer should presume to explain. Another writer has discovered forty particulars in which Trinitarians are at variance among themselves in their sense of this doctrine. Had he chosen to take the trouble, he might have found forty more.

Some of the wiser sort of divines have been more cautious how they committed themselves. They have taken care to talk in such a way, as either to mean nothing at all or any thing, which should suit the taste and fancy of their readers. Instead of defining, or explaining, they tell us of three *differences*, or *diversities*, or *subsistencies*, or *properties*, or *somewhats;* of three *internal relations*, or *external relations*, or *modes of existence;* of any thing, indeed, but plain rational facts from which you can gain a single idea, or form a single conception.

As an example, suffer me to quote a paragraph from Cheynel's book of the divine Trinity.

'We may best resemble all that difference,' says Cheynel, 'which is between the essence of God, and the divine subsistences, by considering the transcendent affections of *ens simpliciter*, and the attributes of God; who doth infinitely transcend, not only a predicamental substance, but a metaphysical entity; as the most metaphysical men, who are sound in the faith, do honestly confess. Concerning the transcendental affections of *ens*, which are *unum verum bonum*, we say, these three affections, and *ens in latitudine*, do not make four things really distinct; and yet we say, they are real and positive affections.'

This, in the language of the learned Henry Taylor, is called explaining; and it is just as clear as the explanations, with which other divines have darkened this subject, although they may have been less skilful than Cheynel in using the dialectical weapons of the schoolmen. Witness an elaborate volume recently

published by a professor of oriental languages in the College of Aberdeen, in which the acute professor attempts to prove the doctrine of the trinity by 'Reason and Demonstration founded on Duration and space.' Witness Sherlock's Vindication, by the reading of which Emlyn and Manning were driven to the Unitarians. They were tempted to suspect, that a doctrine which the ability of such a man succeeded so imperfectly in explaining, and so poorly in vindicating, most have something defective in itself. Witness the writings of Barrow, South, and Waterland, and behold men of great genius and learning uttering themselves on the trinity in phrases of such unmeaning import, as they never would have ventured on any other subject of the most trivial kind. Look where you will, and it will invariably be found, that the more the defenders of this doctrine say about it, the less intelligible they become, and the farther they recede from the principles of common sense.—*Spark's Inquiry.*

There are many in the present day, that seem to take a strange pleasure in stripping the Christian of those precious truths by which he is enabled to bear up, under the heavy load of affliction in passing through life; and in removing from the sinner, those barriers against vice, and incentives to virtue, given by infinite wisdom. Some are endeavoring with a bold front, to overthrow the whole revelation of God to man. Others in the same sceptical spirit and faith, but with less honesty, and manliness, are afraid to venture so boldly to deny all revelation, but object to certain portions of it; as one lately in a pamphlet, has labored to destroy the authenticity of Matthew's Testimony. Others in the same spirit, profess to receive all the Book of God as divine, but employ all their ingenuity, to destroy the force of its doctrine.—They persuade the sinner, that all his actions are necessary, and fixed by fate: that his sins (falsely so called) are all right in the great plan—there is no future judgment; no future punishment; no hell; no devil; and to be consistent they should say, as some of the quondam leaders in this system have said, There is no God. To me it is surprising that men of morality, and men who wish to see morality in their families, and neighborhoods, should in any way support and countenance such principles: principles directly calculated to demoralize society, and which are the very hotbeds of infidelity and scepticism. There are others, some of whom we believe honest, yet wrong, who maintain with much zeal, that the souls of men die or sleep with the body when dead, and remain as unconscious as the dead body, till the morning of the resurrection. I am far from thinking that this opinion is of so serious a nature, that a good man cannot believe it; but I am confident that it takes from the Christian much comfort in life, and makes death an unwelcome messenger when it comes. In order to support the Christian's hope, and arm him against the terrors of death; I shall collect a few pertinent texts, to show that the soul does exist, in a state of consciousness after, and when the body is dead.

I shall content myself, with the definition of death, as given by Moses. Speaking of the death of Rachel, he says, "And it came to pass as her soul was in departing (for she died) that she called his name Benoni." Gen. xxxv, 18. According to this definition, death is the separation of the soul and body by disease, or some disastrous incident.

1. In the days of our Lord, there existed a sect, called the Sadducees, they denied the resurrection of the body, and the existence of spirits. They believed that when a man died, the whole of him, soul and body, crumbled into unconscious dust forever. They received nothing as authoritative in the Bible, except the five books of Moses; and supposing that the doctrine of the resurrection, and the separate existence of spirits, was not to be found there they denied them. They came to our Lord and proposed to him what they deemed an unanswerable question, see Matt. xxii, 24—33. Jesus appeals to the very books they acknowledged; saying "I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the dead; but of the living." Therefore Abraham, Isaac and Jacob are alive, though their bodies are yet under the power of death. This establishes the doctrine that the soul or spirit exists when the body is dead.

2. Moses and Elijah, previous to the resurrection of Christ, appeared with him on a certain mountain. Whether this Elijah was John the Baptist, who had just before been beheaded, is not very necessary to the argument; though to me it is probable that it was John; because, he as well as Moses, may be considered, as the two great leaders in the two dispensations, which preceded the dispensation of Christ. And therefore the voice from heaven directed the disciples to hear the Son; the dispensation of Moses and John (called Elijah) being ended. It cannot be denied that Moses died and was buried, and his body at that very time was confined by death.

3. An angel was sent to John in Patmos to make known to him the revelation, which God gave to his Son. This angel was one of the old Prophets Rev. xxii.

4. John in vision saw the souls of them that were slain for the word of God, and they were all alive; for they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Rev. lxii, 11.

5. Paul in Rom. viii, 28–31, is very decisive, when giving the reason why he knew that all things work together for good to them that love God; he refers us to the merciful acts of God to his saints of old, in whose history it is plain, that all his providences eventuated in good. "For whom he foreknew (or whom he of old approved, as Abraham, Isaac, Jacob, Moses &c.) them he also predestinated to be conformed to the image of his Son, that he might be the first born among many brethren, (he predestinated his saints from the beginning to rise from the dead; to bear

the immortal image of his Son. 1 John III, 2,–3,) moreover whom he did predestinate, them he also called justified and glorified." The words glorified, justified, predestinated, and foreknew, are all in the same past tense, and therefore refer to the same period of time; not to the present or future (as some have strangely perverted the text) but to the past. If then the saints in past ages were called and justified, so were they then glorified, as were Moses and the old prophet, that appeared to John in Patmos; and as are the martyrs whom John saw under the altar.—Not their bodies, but their spirits or souls.

6. The Saviour, to arm his disciples against the terrors of impending persecution, which he saw would befall them after his exit from the world, thus spoke, "Fear not them that kill the body, but are not able to kill the soul; but rather fear him that is able to destroy both soul and body in hell. Mat. x, 28.

The persecutors of Stephen killed his body; but his soul or spirit evaded the stroke of death; it lived when the body was dead. This comfortable doctrine Stephen had learned and believed; for when kneeling on the verge of eternity he said "Lord Jesus, receive my spirit." Acts VII. 59.—The Jews killed the prince of peace and the penitent thief at his side; yet the strokes that killed their bodies, did not kill their souls; for Jesus answered the praying penitent, "Verily I say unto thee; To day shalt thou be with me in paradise." Luk. XXIII, 43. That day the bodies of both were dead, and buried; and the tombs or graves of the dead are no where called paradise; yet the soul or spirit of Jesus and that of the thief were alive, and taken to paradise on that day, while the body was dead. Paradise Paul defines to be the third heaven. 2 Cor. XII, 2,–4. That the soul of Jesus, lived in a state of separation from his dead body is farther evident from Ps. XVI, 8, and Acts II, 26,–27,–31.

"Thou wilt not leave my soul in hell, (*hades*) nor suffer thine Holy One to see corruption." He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (*hades*) neither his flesh did see corruption." Some have from this text, supposed that the spirit of Christ went to hell, the place of torments, and preached to the spirits in that gloomy prison. The fallacy of this idea I have shewn in a former number. This supposition, is equally opposed to the doctrine, that the soul dies with the body. One objection against the supposition is, that the hell of torments is no where called paradise or the third heaven, into which the Saviour declared, that he and the penitent thief, would enter on the day of their death. I have already shown in the former volume, that *hades*, rendered *hell*, means the invisible state, in which all departed spirits are, from death until the resurrection. In this invisible state was the soul of Jesus, till the third morning after his death, then his soul was no longer left in *hades*, but was forever freed from it—then his flesh which was held under the power of death till that morning, was delivered from death; then his soul and body were reunited forever. The

soul of the penitent thief, was also in *hades* on the day of his death, and is yet left in *hades*; and his flesh still remains in the tomb, under the power of death. But in the morning of the resurrection at the voice of Jesus, death and *hades* shall deliver up the dead, which are in them, and then shall the judgment take place. Rev. xx, 13. After the souls of both the righteous and wicked are delivered from *hades*, and the bodies from the power of death—then death and *hades* shall be cast into the lake of fire. No more to eternity shall *hades* hold the soul, nor death the body. But soul and body reunited shall forever exist in heaven or hell, in happiness or wo.

7. That the soul does exist after the body is dead, is farther evident from Rev. xiv, 13. 'And I heard a voice from heaven, saying unto me, Write, Blessed are the dead that die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labors; and their works do follow them." The Christian is the character to whom this blessedness attaches, the Christian who dies. When is he happy or blessed? Now; happy *are* the dead—in the present tense—and not, happy shall be the dead, that die in the Lord, at some future period, when the soul with the body shall be raised from death to life again. If the soul dies with the body, then it is as senseless, and as unconscious, as the dust of the earth. It is incapable of bliss or wo. With equal propriety we might say the rocks and trees are happy. Nothing but living, conscious beings are happy; therefore if Christians are happy when their body is dead, their souls are alive and capable of enjoyment. They are happy from henceforth; from the time of their departure from the body forever. But this happiness will be increased by the union with the immortal body.

8. That the soul of the righteous does exist in happiness, in a separate state from the body, is farther evident from 2 Cor. v, 8. "We are always confident, that whilst we are at home in the body, we are absent from the Lord—We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Paul viewed the body as an earthly house, as a tabernacle, as a garment in which we are clad. There was a something dwelling in this house or tabernacle, which was burdened, and longed to be absent from this body, and to be present with the Lord in heaven. Paul believed that the soul could exist in happiness in a separate state from the body; or his great desire to be absent from the body and present with the Lord must have been extreme folly. In verse 2, he says, "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be we shall be found clothed, and not naked;" (so it should be rendered.) *To be clothed* is to be in the body—to be *unclothed* is to be out of, or separated from the body. Paul did not know whether, at the coming of the Lord to judgment, he might yet be living in the body, or in a state of separation from it, which is equivalent to being naked, or disembodied.

9. Paul in Phil. i, 21–23, said, "to die is gain." Then

declared that he was in a strait betwixt two, one was the desire he had to depart or die, and to be with Christ, which is far better; the other was, to abide in the flesh, and be profitable to his fellow creatures. Now had he believed that his soul would die with the body, how can we account for such language? To me it is impossible. What gain could he receive in death, when he is as unconscious and as inactive as the rocks on the earth?

I have no hesitation to say, that the doctrine, that the soul dies with the body, is contrary to the doctrine taught by inspiration of God. Christ taught this doctrine for which we plead, to arm his people against the fear of persecution and death; the opposite tends to fill the mind with fears of death, and to rob it of that comfort Jesus designs his people to enjoy. The progress of this doctrine leads to another, which is the denial of the existence of an intelligent spirit, which is called the devil—this is the second step to scepticism or atheism.—EDITOR.

Dialogue between a Preacher and Anomos,

(CONTINUED FROM p. 58.)

Ano: I am truly glad to meet my friend once more. When I last parted with you my mind was much agitated, and continued so for some days. I was almost persuaded that an unconverted sinner had sufficient capacity to receive the testimony of God, and to believe the gospel of his Son. This admitted, I felt condemnation for my unbelief. I went to my favorite old minister to learn the truth. He quickly relieved me from my fears, by convincing me that an unconverted, or unregenerated man could not believe unto salvation.

Pre: Had you gone to the Bible and the throne of grace instead of going to your preacher, you would have been more profitably employed. Do, my friend, let me know the arguments, by which he convinced you that you could not believe, and let us calmly investigate them by the word of God.

Ano: His first argument was drawn from the depraved state of the fallen sinner—that he was dead in trespasses and in sins. Now, said he, a dead man cannot act, but *to believe* is an act, therefore a dead sinner cannot believe. Hence it follows that he must be quickened, or made alive, before he can believe unto salvation.

Pre: The argument at first view appears plausible; but when it is brought before the truth of God it flies away, as darkness before the rising sun. It is a lamentable fact, that the sinner is dead in sin, yet not so dead that he cannot hear; therefore the Lord addresses him, "Hear, and your soul shall live." "Behold! I stand at the door and knock, if any man will hear my voice and open the door, I will come in to him, and sup with him, and he with me," Rev. III, 20. Were you to see me standing at a neighbor's door and knocking, what would be suggested to your mind?

Ano: I should certainly conclude by your standing at the door and knocking, that your intention was not to force it open, but

to give a signal to those within that you desired to go in, and that they would open the door.

Pre: Would it not also imply, that I believed those within could hear the signal made by knocking, and were able to rise and open the door?

Ano: Certainly: for if you knew they were all dead within, and could not hear, nor rise to open the door, you would act foolishly by standing and knocking there.

Pre: Now if God stands and knocks at the door of sinners, and well knows that they are so dead that they cannot hear, nor move to open the door—what shall we say? You would tremble to make the application. He knows they can hear, and open the door to him, else he never would represent himself as standing and knocking for entrance. This also proves that he will not use force or violence. If the unregenerated sinner can hear, he can also believe, for "faith cometh by hearing, and hearing by the word of God," Rom. x. Your minister's doctrine subverts the very plan of God in the salvation of sinners. These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name," John xx, 31. This teaches that the scriptures are the foundation of faith; but your minister teaches that some *nondescript*, mysterious operation of the spirit is the foundation of it. This teaches that we must believe before we are made alive; your minister teaches that we must be made alive before we can believe. Jesus teaches that, "he that believeth not shall not see life;" but your minister teaches the reverse. Paul and the prophets say, "The just by faith, shall live." He teaches that we are justified by faith, yet he says Rom. iv, 5, "God justifies the ungodly—therefore the ungodly can believe."

Ano: I confess I am not able to controvert your arguments.—They appear plausible, and are certainly scriptural. But my minister adduced another argument against your doctrine, which has considerable weight on my mind: It is this; Mankind are in darkness and ignorance—that they must be enlightened by the powerful operation of the spirit, or have a spiritual perception given them, before they can believe the Gospel, so as to be profited by it.

Pre: By this is meant, that the sinner must have a new revelation to understand the written revelation; or new light to see the old light: therefore the old revelation or light is useless to any until God is pleased to give the new light? This doctrine puts the scriptures in the back ground indeed! They can no longer be considered the power of God unto salvation—no longer can it be said, "The entrance of thy word giveth light, it giveth understanding to the simple"—no longer can they be considered as the means of life, light and salvation to the world—they answer no better purpose to the unconverted, than a sundial in a cloudy day, as a learned Doctor once observed. Why then so much trouble and expense to establish Bible societies, and send the

scriptures to the benighted heathen? God can enlighten, quicken, regenerate and save them without the Bible, and on your principles he actually does it even in the land of Bibles, without faith in the gospel! This doctrine has destroyed in a great measure, the sanctity and divine authority of the Bible, in the minds of thousands; they do not view it as the word of God to them; but are waiting for a greater and more powerful light to be mysteriously communicated. I view this doctrine more destructive to the souls of men, than any other in the whole system of *orthodoxy*. Faith depends on testimony, and not on sight. "Blessed are they that have not seen, and yet have believed, said the Saviour of men. Faith and sight are very distinct ideas; for said inspired Paul, "We walk by faith not by sight." He defines faith to be "The evidence of things not seen." Heb. xi, 1. He proves his position by many and irrefragable arguments, as; "Through faith, we understand the worlds were framed by the word of God" Paul and others believed what they did not see, for they were not present when God made the worlds. They believed from testimony. Noah was warned of the approaching flood 120 years before the event. He believed, and was moved with fear to prepare an ark to the saving of his family. He therefore believed what he had not seen. Had he acted on *orthodox* principles he would have reasoned thus, I cannot believe till I see the flood; and then it would have been too late to provide an ark. Abraham had never seen the land of Canaan, yet he believed the testimony of God that there was such a land, and left his country to seek it.

This truth is confirmed by innumerable occurrencies among us. A jury is empannelled to adjudicate upon a murderer. Several witnesses depose to the same fact, that they saw this man, at such a time and place, with such a weapon, and in such a manner, kill their neighbor B. The whole jury believe the fact, yet not one ssw it. I never saw Philadelphia, yet from abundant testimony I believe there is such a city. I never saw God, angels, nor spirits, nor heaven nor hell, yet I believe they exist. I have never seen the Saviour and judge of the word, nor the day of judgment, nor the events of that day; yet I, from testimony, believe them all. Like Noah, I am moved with fear to prepare for those future events. Would to God, my friend would do the same. If you wait for what you call a spiritual perception to enable you to believe, I fear you will die in your sins. "Now is the accepted time, now is the day of salvation. To day if you will hear his voice harden not your heart." Believe and obey the Saviour; then shall you receive the Holy Spirit, the anointing, whereby you shall know all things.

Ano; The scriptures declare that faith is the gift of God, and that he is the author and finisher of faith. How then can I believe unless God give me faith.

P. It is not certainly declared in the Bible that faith is the gift of God; yet I admit it as true, and that God is the author and

finisher of faith. But how does he give faith? I have already quoted Paul's answer, "Now faith comes by hearing, and hearing by the word of God." Should A tell B a certain fact, and B believe it, who was the author and giver of that faith to B? Surely A was. So is God the very author and giver of faith to those who hear and receive his testimony.

Ano: But the Saviour said, "No man can come unto me, except the Father who sent me draw him. It is written in the prophets, They shall all be taught of God; he therefore that hath heard and learned of the Father cometh to me." I have ever been taught that believing and coming are the same. If so, it is plain that God must draw them by his Spirit to Christ before they can come or believe in him.

Pre: If you have been taught that *believing* and *coming* are the same, you have been wrongly taught; for Paul says, "He that comes unto God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi, 6. *Coming* is an act of faith, and this must first exist in the mind. We believe God is merciful, and therefore come to him. We come to Jesus because we believe he is able to save us; and it is an undeniable truth that no man can come to him except the Father draw him. But how does the Father draw? "I have drawn them with the bands of a man, with the cords of love.'; Hos. xi. "With everlasting kindness, have I drawn thee." Thousands, millions have been drawn to him by the force of truth, as the New Testament every where shows, and which this very text declares. For it is added, "They shall all be taught of God, as it is written in the prophets—God spoke by the prophets, and foretold of his Son, who should come into the world, all the remarkable incidents of his whole life, death and resurrection. When the people saw the accomplishment of these prophecies in the Son; they believed, when they heard the words of grace from his lips they were drawn to him. "He therefore that hath heard and learned of the Father cometh to me." Those who had learned of the Doctors, who had made void the word of God by their traditions, could not believe in Jesus, because their traditions were not fulfilled in him.

(TO BE CONTINUED.)

BROTHER S. CLACK'S CREED.

Article 1. The Holy Scriptures are the only rule of faith and conduct.

2. Man has sinned.

3. Christ died to save sinners.

4. All who believe in Christ, the only begotten Son, will be saved.

5. Immersion only is baptism.

6. None but baptized believers have any right to be accounted members of Christ's visible church on earth.

7. The dead will rise—the righteous to everlasting life—the wicked to condemnation.

If the churches will have creeds, besides the Bible, we rejoice to see them simplified and compendized as the one above. Will brother Clack receive into fellowship, union and communion, all who believe the articles of his creed, and whose life is according to the rules of christianity? We are interested—deeply interested, in receiving an explicit answer.—EDITOR.

GEORGETOWN FEB. 1, 1830.

Mr. Stone. The object of this short communication is to know if you have not asserted, that many Trinitarians, eminent for their learning and piety, are of opinion that the 7th verse of the 5 chap. of I John, as we have it in our version of the New Testament, is an interpolation,—And that it is omitted in some of the best authenticated original manuscripts of the New Testament. Will you state who those Trinitarians are? I wish you to select such as will be admitted by all parties. The reason I am so particular is I heard it denied yesterday in the Baptist pulpit, that the above sentiments were ever promulgated by a Trinitarian—not only the congregation, which was numerous, but the whole world challenged to produce one instance. Now be particular whom you call a Trinitarian. We were told by a Rev. gentleman of reputed great talent, who followed after and closed the meeting, that Doctor Watts himself was claimed as a Trinitarian. But by a reference to a Hymn of the Doctor's composition, which was read and sung in concluding the meeting, his character as a Trinitarian was clearly established. That people have and will continue to differ in *opinion*, is to be expected, but when ministers of the Gospel make different statements as to simple matters of *Fact*, who is to be believed? If you have already noticed this subject in the Messenger you will please to refer me to the number; if you have not, you may yet think the subject of sufficient importance, to occupy a part of a page in some subsequent number, for the benefit of such of your readers as are willing to welcome the TRUTH.

REPLY TO THE ABOVE COMMUNICATION.

DEAR SIR:—I was not a little surprised at the contents of your communication—that popular preachers—preachers reputed as learned, and experienced, should deny before a numerous congregation that I John v, 7 was ever promulgated by a trinitarian as an interpolation, or a spurious text, and that they should challenge the *whole* world to produce one instance! We have really thought that no theological scholar, who has the shadow of a reputation to lose, would presume to defend the text as genuine: much less to say that no trinitarian ever denied its genuineness! Bold assertions may pass for arguments with some; but proof is necessary for rational conviction.

I have noticed this text before both in my Address, and in the Messenger, and have affirmed that learned and pious trinitarians have rejected it as spurious. I now fearlessly advance to the proof. Griesbach was the *trinitarian* Editor of the standard edition of the New Testament. He thus speaks of this text, 1 John v, 7.

"I could defend six hundred readings, the most worthless, and rejected by all, by testimonies and arguments equally numerous and strong, nay, far more so, than are those on which the advocates of the genuineness of this passage rely. Nor would the defenders of the genuine text, have in those instances so many and weighty arguments to oppose to my vain attempt, as have been produced against the supporters of this verse."

The calvinistic editors of the Eclectic Review speak of it thus. None we presume will deny that they were trinitarians.

"Upon this we need not speak many words. It is found in no Greek manuscript ancient or recent, except one to which we shall presently advert;—in no ancient version, being interpolated only in the later transcripts of the Vulgate. Not one of the Greek Fathers recognizes it, though many of them collect every species and shadow of argument, down to most allegorical, and shockingly ridiculous, in favor of the doctrine of trinity, though they often cite the words immediately contiguous both before and after,—and though, with immense labor and art, they extract from the next words the very sense which this passage has in following times been adduced to furnish. Of the Latin Fathers, not one* has quoted it, till Eucherius of Lyons, in the middle of the fifth century; and in his works *there is much reason to believe that it has been interpolated.*

"Under these circumstances, we are unspeakably ashamed that any modern divines should have fought *pedibus et unguibus*, for the retention of a passage so indisputably spurious. We could adduce half a dozen or half a score of passages of ample length, supported by *better* authority than this, but which are rejected in every printed edition and translation.

"One Greek manuscript we have said contains the clause.—This is the Dublin, or Montfortianus; a very recent MS. glaringly interpolated from the modern copies of the Vulgate, and distributed into the present division of chapters."

That Bishop Lowth was a trinitarian admits of no doubt. He thus writes to Michaelis.

"We have some wranglers in theology, sworn to follow their master, who are prepared to defend any thing, however absurd,

*It has been attempted to be shown that Tertullian and Cyprian have cited the last clause of v. 7. Our readers may be satisfied on the subject, by referring to Griesbach Nov. Test. vol. 2 app. p. 12–15: or Porson's letters to Travis 240–282: or Marsh's Michaelis vol. 4. 421–424. See also, for a lamentable contrast, Travis' letters 3d Edit. 53, 75, 82–128.

should there be occasion. But I believe there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of the verse, 1 John v, 7." Mich: Lit: Cor part 2, p. 428.

I have given the translation of the original latin, which I have in my possession.

The British critic is the high church periodical. Its title (Quarterly Theological Review, and Ecclesiastical Record) indicates its character. It is decidedly trinitarian, yet honestly rejects this text (1 John v, 7) as spurious. The British critic speaking of Bishop Burgess' vain labors to prove 1 John v, 7 genuine, says, "The causes of this bad success are not to be looked for in the want of zeal or talents in the advocate, but in the utter hopelessness of the cause which he has attempted to maintain—Believing that the verse is unquestionably spurious, and consequently that its authenticity cannot be maintained, except by the admission of principles, which would tend inevitably, to destroy our confidence in the authenticity, of every other passage in the New Testament, we have witnessed with uneasiness, the attempt of the learned prelate, to establish its claim to an inspired origin, and have wondered at the arguments, by which he thinks its claim is proved." Ch. Reg. vol. 8. p. 50.

It will never be denied that Horne was a trinitarian; yet Horne has given it up as spurious. He was for some length of time inclined to retain the verse (1 John v, 7,) and was disingenerous enough to assert, that though "it is not to be found in a single Greek manuscript written before the 16th century," yet this fact should be qualified by a regard to the number of unexamined MSS. "In the Library of Florence alone" says he, "there are at least a thousand Greek MSS. of the New Testament, and of these only twenty four have been collated." On which the British critic remarks. "*A thousand MSS. of the Greek Testament*—from the first chapter of Matthew to the last of the Apocalypse of course—in the single library of Florence! Mr. Horne should *know* there is not a twentieth part of such MSS. in all the libraries of Europe." In a subsequent number of the British critic is this note. "We have seen the new edition of Mr. Horne's introduction, and on referring to his observations on the disputed text, 1 John v, 7, 8, we perceive that he has given it up as spurious." Ch: Reg: vol. 8, p. 50.

A late number of the Glasgow Pioneer, contains a summary of the evidence against the genuineness of this text, 1 John v, 7, 8. "For there are three which bear record *in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness on earth;* the spirit, the water and the blood, and these three agree in one." He says, "This text, at least so much of it as is printed in Italics, is I think, decidedly spurious. It is so considered by bishop Lowth, who denies the use of understanding to the man who defends it; by Dr. Middle-

on, by the late Bishop of Lincoln, by Bishop Marsh, and by Archbishop Newcomb; by Erasmus and Zuinglius, and Luther, whose dying request it was, that his translation should not be altered; by Michaelis, and Simon, and Wetstein. It is omitted in the editions of Aldus of Strasburgh, of Colinæas, and in those of Harwood and Matthæi—It is rejected by Griesbach, the most eminent biblical critic of modern times; by Porson, the unrivaled Greek scholar; by Charles Butler, the Roman Catholic, and Adam Clark, the Methodist; by the Quarterly Reviewers, by the Eclectic Reviewers, by Wardlaw &c. &c. The reasons why these excellent and learned men have rejected this text, are briefly these. It is found in no Greek MS. older than the 15th century, and in no Latin one older than the 9th. It is not found in any of the ancient versions; it is not cited by any of the Greek ecclesiastical Fathers, some of whom have actually quoted the words before and after it. It is not quoted by any of the Latin Fathers, even where it would have been most pertinent—and the sense is more complete without it." Ch: Reg: vol. 8, p. 50.

Doctor Adam Clark on this text says, "It is wanting in every manuscript of this epistle written before the invention of printing, one excepted. It is wanting in all the ancient versions, but the Vulgate; and even of this version, many of the most ancient and correct manuscripts have it not. It is wanting in all the Greek Fathers, and in most even of the Latin." The Dr. has a learned and lengthy dissertation on this subject, to which I refer you. This with what I have now stated will convince you, and the public, that I was correct in asserting, that many learned trinitarians have rejected the text as spurious.

My charity forbids me to indulge the thought, that your preachers in the Baptist pulpit knew that their statement was false; I must impute it to their ignorance of the fact. The exposure is not to me agreeable, but truth and self respect compel me to do it. They no doubt will be profited so much by it, as to be more guarded in future.

With respect to Dr. Watts being a trinitarian, I refer you to the Christian Messenger vol. 2 p. 128-9. There you will find it proved that he was not a trinitarian in the latter part of his life.

You ask, "When ministers of the Gospel, make different statements as to simple matters of fact, who is to be believed!" I can easily tell you, who is most generally believed by the majority—the popular, who can make the loudest and most positive assertion; this will pass current for prostrating argument, however destitute of truth. But that man should surely be believed, who ventures to assert nothing without giving evidence of its truth. The time is at hand when declamation and positive assertion will lose its weight, and truth only be respected. May God hasten the day!—Editor.

Brother Stone:—I have been a constant reader of the Christian Messenger from its commencement. I have admired the

sentiments it contained, and have often been consoled under the belief, that the religious information, communicated through this periodical, would be a means of building up thousands of Christians in the faith of the Gospel, and of confirming them in this important truth, that the word of God is all sufficient for faith and practice, for the rule, guide and discipline of the Church of Christ. But there is one subject, which seems to me of very considerable importance, which I have long hoped to hear mentioned in the Messenger, and upon which I have anxiously waited to see some well written essay appear. But fearing that many of your friends and patrons, have overlooked the subject, and others viewing it as too delicate to name, I have concluded to relieve my own mind, by bringing it into view, and by making a few remarks to elicit information from our brethren, who, although they have said but little, must have thought much upon the subject. I allude to the qualifications of teachers or preachers of the Gospel. I could have wished, that a more able pen than mine had introduced this subject, which might be able to do ample justice to its merits.

If the miraculous gifts of the Holy Spirit have ceased, and men are neither favored with new revelations, nor endowed with power to work miracles, what must be their qualifications and what must they teach? I am well aware that these questions appear to many trite, and the solution at hand. "They must be able to teach others, and they must preach the word." But before we are content with these answers, it would be well to understand in what this ability consists, and what our friends understand by this word. Is there not an host of teachers in this Western country, in several religious societies, who are not merely destitute of a classical education; but who are really so completely illiterate, as to be unable to read intelligibly one ch in the New Testament? I am ready to admit that much good has been done, and that great reformations have been wrought by men of very limited information. We have seen men, whose zeal for the cause of Christ, whose humble and harmless life, have stopped the mouths of gainsayers, and have won souls to Christ by scores. But have we not seen these same men, when they attempted to teach, disgust their audience, and make themselves subjects of ridicule! Have we not seen men, who came to us professing to have the messages of heaven, roar and storm and foam, who say nothing but nonsense, consisting in some vain frantic imaginations of their own, or in ridiculing men, who cannot see all they see, and do all they do! Have we not seen others, whose pretensions are not quite so high, but whose information is but little superior, after a few zealous harangues, find their biblical store exhausted, themselves neglected by their brethren, and ridiculed by the assemblies? Now have these men a liberty to teach, and do they preach the word? surely not. Is it not a fact, that many preachers have zealously opposed learning in every shape! counted it vain and superfluous, and have

actually interfered so far as to prevent young men from qualifying themselves for usefulness? It is difficult *now*, to make us believe that God instantaneously fills the minds of preachers with ideas, and then opens their mouths to utter them.

The sun of science begins to shine brighter and brighter, the light of truth begins to illuminate the path of the sons of Zion, coming out of Babylon—and we wish our teachers not to be found in the rear. We see the great literary world with rapid strides in its march. We see men of learning and talents armed against Christianity; and Scepticism aiming its deadly blows against all we hold dear on earth, and but here and there found an individual with the ability to teach. Shall our teachers from a belief that their cause is good, hide themselves from the sun of science, rest secure, and vainly imagine that a zeal without knowledge, will effect all the wonders of which they dream. We hope from them better things.

Now Brother Stone, I have not been induced to make these remarks and inquiries from publications. I have seen Sectarian institutions of learning, Theological school colleges, to build up parties; but I view a good education all important, and a thorough knowledge of the Scriptures, indispensable to a Preacher of the Gospel. No doubt, but some of my brethren have matured the subject more than I have, and are prepared to inform us the best plan, for affording to teachers of the precious Gospel, the means of attaining this information. If they have, we would be happy to see it in the Messenger; but if they should delay, we view the subject so important, we must hazard our opinion on this also. I have made these remarks with all tenderness. Many precious and good men, destitute of learning, have undertaken to teach the people from the best motives. Their labors have been blessed in a good degree, and without their labors, many congregations of Christians, would have been entirely destitute of gospel instructions. But I feel confident, that many of them begin to feel the want of that mental improvement, and biblical information, for which I contend. Now if I am wrong, will some of my brethren, in the spirit of meekness open my eyes? If I am correct, will they lend us their aid in suggesting a plan, to supply the Christian Congregations with able Ministers of the New Testament.

JONATHAN NICHOLS.

"ANCIENT GOSPEL."

Ancient Gospel, is a phrase that is now frequently used by many in our country, people are exhorted to teach, believe in, and obey the ancient gospel. It is a phrase, the meaning of which I do not distinctly apprehend, and evidently implies that there is, or has been a modern gospel—when, where, and how was this modern gospel introduced? And are those brethren who use the term ancient gospel, prepared to admit that the cheerless, lifeless, unmeaning and anti-scriptural notions are

H–H

whims of men, as set forth in their party creeds, is gospel? If not, (and who would slander the author of our religion, and reproach his blessed gospel by admitting it) where is the modern gospel to be found! If there be no *modern*, why talk about ancient! It was as long from the time of Abraham, to the days of Paul, as it has been from the time of the apostle to the present. Yet the great apostle to the Gentiles, did not use the word ancient, when speaking of the gospel preached 430 years before the law, to the father of the faithful. Let us imitate his example, and speak of spiritual things in spiritual words—they who profess to use the pure language of Canaan, should not themselves indulge in that of Ashdod. If you, Bro: Editor, know the meaning of *ancient gospel*, please let us know something about it.

PHILIP.

(COMMUNICATED.)

I joined the Methodist E. Church in 1812, and lived among them in peace, with a trivial exception until 1828. With great difficulty I appeared in public, to warn sinners to flee the wrath to come. Having matured the importance of the calling, I ventured forth predisposed not to participate in, nor enforce any rule, law, or discipline, but what is found in the gospel. This resolve, I soon found to be at war with the disciplinarian party; but still I was braced with the hope, that my brethren would allow me that liberty of conscience. But when application was made to Quarterly conference for preaching license, I soon learned the reverse of my views. Boniface the 8th, boldly decreed, that no human flesh could be saved, unless he became subject to the See of Rome. My Methodist brethren in part have done the same, for they in conference virtually decreed, that no man shall preach the gospel, by authority of conference, unless he first acknowledge the discipline without exception. This I cannot do conscientiously, and feel clear before God. My reasons for rejecting the discipline are, 1st. Because I view it opposed to the free institutions of our republican government; and, 2dly. Because I believe that God, in the New Covenant, has given us a complete rule of faith and practice.

My object is truth, and the exposition of error. I rest assured that nothing but the word of God, can buoy up the soul in the article of death, and give it admittance into the paradise of God. On his word we would never divide, for it enjoins all to read and understand it for themselves. But the discipline is not so tolerant. If my brethren love it, let them enjoy it. From them I must dissent. I have no doubt but the church is hastening from the wilderness—when the mists long since raised by men and devils, shall be blown away by the breath of the Lord of Hosts—the church then will know no rule for her guidance but the word granted her by the inspiration of God.

ADAM VICKREY.

Feb 7th, 1830.

To brother Vickrey I must apologise for not inserting his entire communication. It was too lengthy in detail of circumstances not deemed necessary for the public to know; and our work is too limited for many and lengthy dissertations. I would farther remark that the M. Conference in refusing you license because you would not subscribe to their discipline, is nothing new, nor singular. Presbyterians, Baptists, and all other sectarians do the same. This is deemed necessary to keep up, and establish their various systems and parties, and without this precaution those systems and parties could not exist. Methodists, Presbyterians and Baptists, all believe that particular men are called of God to preach the gospel. A man of piety, talents and respectability thinks he is moved by the Holy Ghost to preach. He applies for license to a Presbytery. They deny him license, because they find that he is Arminian in his sentiments, and will not subscribe to their confession. He applies to the Methodist conference, they receive him because he is an Arminian, and willing to subscribe their discipline. The Presbyterians think he is not called of God to preach, because he does not believe their confession; and to be consistent, they ought to disown all other preachers as running unsent and uncalled of God. For did they believe that God called any to preach, who could not receive and subscribe to their confession, as honest and good men they dare not reject him *for this reason*. So, the Methodists for refusing license to any man, *because* he cannot receive and conscientiously subscribe to their discipline, virtually deny that God calls any to preach but Arminians; and therefore they should reject all other preachers as impostors. The same things apply to all other sectarians.

I believe that all whom God ever called, from the incarnation of his Son, or even will call to preach, were called; not to preach Calvinism, nor Arminianism, nor any sectarian system, but the gospel of peace. But, say the Presbyterians, calvinism is the gospel. Nay, say the Methodists, arminianism is the gospel. One or other most evidently is wrong; for they are directly opposite to each other. We think the safest way is, to take and preach the gospel as delivered us by inspiration of God, untrammelled by the systems and notions of men.—EDITOR.

"HUMAN CREEDS."

We have read a lengthy dissertation on Human creeds in the 2d No. of the Baptist Chronicle, published in Georgetown Ky. The very point of debate we think is omitted, whether any creed formed by fallible men should be authoritatively binding on others—so authoritative that unless they believe and subscribe to it, they must be excluded from church fellowship. This is the principle against which we have contended—a principle, which from the introduction of such creeds, has rent the church of Christ in pieces; and is yet rending and subdividing the par-

ties. We need only refer to the present state of the Baptist churches for proof. The writer of the article seems to have his eye principally on Bishop Campbell, against whom an overwhelming flood of words is poured, not calculated to convince, because of its destitution of argument; but well adapted to rivet the prejudices of bigots, and awe them into subjection to their leaders and creeds. When argument shall take the place of declamation, and sober, scriptural reasoning the place of zealous dogmatizing, the writer shall be noticed by the EDITOR.

SUNDAY SCHOOLS AND TRACT SOCIETIES.

To the Editor of the Baptist Chronicle.

DEAR SIR:—In the 2d No. of your Chronicle, I have read your strictures on an article in the Christian Messenger, headed "Sunday Schools." Your warm expressions of regard to me I feel glad to acknowledge, and reciprocate. I do not impute to you a design to do me injustice, yet injustice is done me. Had you informed your readers, how highly I approved of Sunday Schools in their first institution and management, and what great blessings I viewed them to the poor children of our country, as stated by me in the very article to which you object, you would have evaded the very suspicion of such a design. Such sunday schools I yet highly approve of. Against the abuse of them I only object. So I superlatively approve of the Bible Christianity as there taught, and pure undefiled religion, but to the abuse of these I object.

You remark, "Because he has found one tract embracing sentiments differing from his peculiar notions, he at one fell sweep, denounces the whole, as *engines to support the most anti Christian monster in all its various forms.*" Here you have left your readers to conjecture what this anti-Christian monster is. Had you added the following part of the sentence, *I mean sectarianism*, they would have seen the propriety of my remarks. My hostility is not against sunday schools as originally instituted and managed; but against the American Sunday School Union and all its branches, not because of ungrounded prejudice, as you plainly insinuate—not because I have found *one* tract, which contains sentiments contrary to my opinion—(Had you designed to do me justice, you would have said, *three tracts*, for *three* are quoted by me,) but because I have good reasons for believing that they are abused, and made the engines of promoting sectarianism; and because I have feared they will ultimately destroy our civil institutions, which now guarantee our liberty. Has not Dr. Ely, the organ of that society, given sufficient cause to alarm our fears on this ground? This we have before noticed. The general conference of Methodists, alarmed at the tendency of this society, refused to unite with it. Their reasons, recorded in their periodical, the Christian Advocate and Journal, you have doubtless seen. They plainly express their fears that such societies endanger our civil liberty. Why so much ado, and so

loud cries to get money for this society? Cannot poor children be taught to read on Sunday by benevolent individuals without money, as at first? Why so much activity to enlist as many children as possible under party banners? Why did the American Sunday school union, make application for an act to incorporate them? Could not the poor children be taught on Sunday without such an act? You are pained that I have expressed any thing so opposite to such benevolent institutions. I am sorry to inflict unnecessary pain upon my fellow creatures; it is far from my heart. But I am not the only one who has thus afflicted you. The spirited resolves of Baptist associations in N. Carolina, Virginia, Missouri, &c against such institutions, have no doubt, first inflicted the wound, which my few remarks have caused to bleed afresh.

My dear Sir, I do not yet know whether the Baptist Sunday school in our town, is a branch of the American Sunday school union, or not—whether it is founded on money, or benevolence pure—whether the children are taught to read the Bible, or drilled into the system of the party. If your school is according to the first institution of Sunday schools, it has my best wishes, and it is my earnest desire that every neighborhood, town, and congregation would have such.

I pass over your remarks on my sectarian spirit. As no sectarian can impute it to me as a crime, or as dishonorary, seeing it closely attaches to them all; and as no argument is adduced, capable of producing conviction in my mind, I am willing that they pass for their worth. But I am not so willing to let pass unnoticed the last paragraph. It is what I could not have believed your honesty and self respect, would have permitted you to write. Your words are, "And as to the monstrous doctrines of the Trinity: and that God the Son was made a curse for sin and sinners" &c. Where, Sir, did you ever find in any of my writings, that Christ was not made a curse for sinners? Surely there is nothing like this in the article from which you profess to have received the idea. "In the tract I found the Clergyman asking his pupil, "For what reason do you suppose he (Christ) was cursed of God?" My remark was, that in the scripture, it could not be found that God the Son was accursed by God the Father—or that God was cursed by himself. In justice to yourself you are bound to retract this error, and you are requested to do it in your next No. to prevent false impressions. You are also requested to correct an error which immediately follows, That these doctrines found by me in *one* tract, all at once changed my love into hatred of Sunday schools. These tracts I never saw till a few months back, and the C. Messenger is a witness of my opposition to the American Sunday school union long before. You plainly say that the difference between my views and yours, are as an impassable gulph between us. Then I must conclude that we must feel all hope of fellowship forever cut off. It is important. Sir, to us to know this difference. We are acquainted

with our own opinions, but yours we honestly confess we know not. Your confession is as a nose of wax in your society. Some reject it, some partly hold it, and some honestly acknowledge the whole. We repeat it. We do not know your opinions of Trinity, nor of the atonement, nor of the doctrine of imputed righteousness, nor of the forgiveness of sins. Please inform us in your next number. We are more than willing, to investigate these points in the spirit of meekness, and divine wisdom with you, or any of your brethren, who may feel disposed to write for the Chronicle. By this means we may understand each other, and our readers may be profited. You may affect to treat us as unworthy of notice; yet, Sir, the conduct of sectarians respecting us, proves to us and to men of discernment, that we are awfully feared. Before I conclude I repeat my request, that you publicly correct your errors as mentioned above respecting me, in your next number.—Editor.

Extract of a letter to the Editor from Elder John Roberts, dated Winchester Ky. Feb. 1, 1830.

Brother Stone:—I am now in Winchester on my return from Madison. On the fourth Lord's day of Jan. I preached at bro. Jackson's, where I received and immersed four. On the same evening I preached at John Hawkins' and received seven. On Monday at Maj. Tho. Burgans, and received him also, and on Wednesday at bro. Silas Tribbles, and immersed those received on Sunday. There are a great many more in this neighborhood, who appear to be deeply impressed with the truth, and importance of the religion of heaven, as taught by Jesus and his inspired apostles. The prospect is truly good. Though persecution rages, truth is prevailing, and the foundation of the clergy's kingdom is shaking. Present appearances indicate that "the night is far spent and the day is at hand," when party names and creeds will fall like lightning from heaven.

On last Thursday, by request, I attended an appointment of elder J—— S—— a Baptist preacher of note, at Indian creek meeting house in Clarke co. We found the doors locked against us. At length the congregation consented to open the door to bro. S—— on condition that he would not invite me to preach. We entered, and he preached us the New Testament doctrine, in a masterly manner. He contended that it was contrary to the genius of the Christian religion, to submit to any other creed than the word of God, or to wear by consent any other name than *Christian*. On Saturday we both preached at bro. Jackson's to a large and solemn congregation. That night bro. S—— lodged at the house of a Baptist preacher, D—— S——, in sight of his meeting house, where we were to preach next day. Brother S—— could not persuade the preacher to go with him to meeting in the morning. We met at the meeting house with a large and respectable congregation, but found the doors locked, and the windows nailed. We kindled a fire, and stood shivering around

it, till a leading member of the church demanded, and obtained the key. Bro. S—— preached, and we sang a song and went out.

Remarks.—We are sorry to make more public the impropriеties of the professed followers of the meek and lowly Saviour. Such conduct as above stated we think, degrades religion, and strengthens the bands of infidelity. So far is it from answering the purpose designed to keep the church from heresy and division, that it is the very way to effect them. The day is come when the leaders of the people cannot keep them from hearing and thinking for themselves. Truth must prevail over all its opposers.—Editor.

Extract of a letter to the Editor, from elder John M'Carty, dated Calloway co. Ky. Jan. 13, 1830.

The gospel of Jesus Christ has of late prevailed in these regions. About 40 have united in society within three months.

Extract from elder J. Flick, Confield, Trumbull co. O. Jan. 12 1830.

"The cause of Jesus is fast gaining ground. I can truly say I never saw nor felt such a refreshing winter as this. Truth is spreading, and the power of the gospel is felt by many, and leads them into the water. Some are continually stepping into the kingdom."

Extract. from Bro. J. P. Andrew. Cincinnati Feb. 10, 1830.

The prospects in our church in this place are good. In the last four weeks about 20 have joined, & we expect more will shortly."

A correspondent from Indianapolis Ia. Jan. 30, writes; "yesterday the Legislature adjourned. They passed a joint resolution, requesting Congress not to interfere in stopping the transportation of the mail on the Sabbath.

OBITUARY.

We have to record the death of two of our Elders, who died very recently about the same time, Archibald Alexander, of Bracken co. Ky. and Samuel Kratzer, of Edgar co. Ill. They both died with entire composure, and joyful hope. Bro. Alexander had been a preacher for 25 years in the Christian church. He died very suddenly and triumphantly.

PROSPECTUS OF THE

NEW-YORK AMULET,

And Ladies' Literary and Religious Chronicle.

The primary object of this work will be, to check the rapid progress of two alarming evils, so fatally prevalent in our coun-

try, viz: Intemperance and Infidelity—which, like the canker-worm, are stripping the green walks of life of all its flowers, and leaving the moral world a leafless desert. To do this the more effectually, we shall pourtray in the most vivid colors, the deformity and deleterious consequences of these most deadly evils, by interesting moral tales, sketches, fragments, essays, and scriptural illustrations. We shall endeavor to cherish in the hearts of our readers, the sublime and benevolent sentiments of the blessed gospel of Jesus Christ—to exhibit the beauties and rewards of virtue in all their captivating loveliness—to awaken the better feellings of human nature—to cultivate the SOCIAL and DOMESTIC affections—to lead the mind through the most delightful avenues, to the bowers of happiness and peace—to elevate and enlarge the conceptions—to imbue the understanding with the most exalted ideas of illimitable attributes and perfections of the Great Divinity—thereby leading mankind to "fear God and keep his commandments."

To accomplish these designs, we shall call to our aid all the eloquence of truth, clothed in the most fascinating forms—such as moral essays, simple or pathetic tales, varying "from grave to gay, from lively to serene"—poetical sketches—didatic articles in verse—and sometimes, to enliven our pages, a tale of fancy—a humorous story—an allegory—a ballad—or, a song, will receive an insertion. In each, and in all, the great end and aim will be, to convey moral and religious sentiments, through a pleasing medium, to the heart—or, in other words, to blend "the useful with the sweet."

In order to furnish our readers with the choicest articles both of poetry and prose—to encourage genius and to foster talent—generous premiums will be awarded, from time to time—for original articles furnished. The *entire services* of a distinguished literary gentleman, late from London, who has, for some time past, been a contributor to the English periodicals, are engaged for the New-York Amulet. With these claims for patronage, the work will be submitted to the consideration of a candid and generous public. Should we succeed in our endeavors to blend usefulness and instruction with amusement and delight, our object will be accomplished.

CONDITIONS.—The New-York Amulet—published semi-monthly, by an association of gentlemen—will be beautifully printed on fine white paper, 4to size, with entire new type. Its typographical execution shall equal that of any similar publication in America. It will be afforded to city subscribers in Philadelphia and New-York, who will receive them by a carrier, at one dollar and twenty-five cents the volume, handsomely covered for preservation. Mail subscribers, without covers, will be furnished with a volume, at *at the very low price of ONE DOLLAR*—payable in advance. Should the patronage warrant the expense, the work will be embellished with copperplate engravings.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. IV.] GEORGETOWN, KY. APRIL, 1830. [No. 5.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

Dialogue between a Preacher and Anomos,

(CONTINUED FROM p. 82.)

Ano: My dear friend, I am truly glad to meet you. After our last conference I went home determined to read the scriptures honestly, and to labor to find the truth. I commenced the New Testament, with an humble petition to God for help. I was firmly convinced if your doctrine of faith was correct, that the majority of Christians were radically wrong. In Matthew, Mark, and Luke I found nothing in opposition to your doctrine, but many things to confirm its truth. In all these Evangelists I discovered that faith was based on testimony. Though John accords with them, as do all the inspired New Testament writers, yet in John I found a few passages I could not understand but as opposed to your views of faith. These and a few others I wish you to explain.

Pre: I am truly glad that you are searching the scriptures for information. These are an infallible directory to heaven, and these believed and obeyed will safely lead you there. Tell me, what are those difficult texts which appear to you in opposition to my view of faith. I wait to hear.

Ano: John xii. 39–40. "Therefore they could not believe, because that Esaias saith again: He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

Pre: Does my Anomos think that God actually blinded the eyes of the Jews that they could not see; and actually hardened their hearts that they could not understand; and when they were thus perfectly disqualified by his own agency that he should require them to believe, and damn them to eternal punishment for not believing? Can you attach such injustice and cruelty to God?

Ano: I dare not—yet I cannot understand the text without attaching such ideas to it.

Pre: This text is a quotation from Isai. vi, 9. It is explained by the Saviour Matt. xiii, 15. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes *they* have closed, lest at any time they should see with their eyes &c. In the very same manner Paul explains it, Acts xxviii, 26. The reason then why they did not believe, was because they closed their eyes against all the light of evidence presented before them by the Son of God.

Ano: This is entirely satisfactory. Another text I found which strongly inclines my mind to the *orthodox* opinion, it is John x, 26. "But ye believe not, because ye are not of my sheep, as I said unto you."

Pre: Does my friend think that none but true Christians can believe in Jesus? Then it will follow that they are not made Christians, nor justified, nor sanctified, nor born again by Faith in Jesus! Admit this, and the Bible is as useless as it would be unintelligible—and religion is as irrational as it is mystical, on orthodox principles. Can you thus irreverently think of the Bible and its divine author!

Ano: Indeed, sir, I am astonished at my ignorance. Yet do explain to me the text.

Pre: You must admit that the character spoken of in John vi, 45. ("Every man, that hath heard and learned of the Father cometh to me") is the same as that represented by the *sheep* in this text.—They who had heard and learned of the Father, as he spake by the prophets concerning his Son, who should come into the world, believed on him when he did come: for all things the prophets wrote of him, they saw fulfilled in him. By faith they were drawn to him, and heard his voice and followed him. Such were Simeon, Anna, Nathaniel and others. These were the sheep spoken of in the text, as the whole context plainly shows.

Ano: This faith for which you contend appears to me to be nothing more than a natural faith, which a natural or unconverted man may have; but a saving faith he cannot have.

Pre: We grant it is a natural faith; for were it supernatural, and yet required of natural men, it would be impossible for them to obtain it. To believe God, and to believe man, are the same act of the mind. "If we receive the witness of men, the witness of God is greater," 1 John v, 9. The only difference between believing God and man, is, the object of faith—the one is divine; the other is human. It is an undisputed doctrine that we are justified by faith; but the scriptures declare that God justifieth the ungodly; therefore the ungodly, or as you call them *natural men*, believe unto righteousness or justification. Rom. iv, 4. You speak of a *saving faith;* by which you must mean a faith that saves, and therefore must precede salvation. A sinner then believes unto salvation, as the scriptures every where declare, "Believe in the Lord Jesus Christ, and thou shalt be saved." "A

many as received him, to them gave he power to become the sons of God, even to as many as believed on his name." John 1, 12.

Ano: I fear, sir, your doctrine will strip God of his glory in our salvation, and confer it on man. For if a sinner have capacity to believe God, he certainly can claim the glory of his salvation.

Pre. I have frequently shown the fallacy of this argument, to the entire satisfaction of many, by a familiar figure. Two artists give an exhibition of their skill. One makes of wax a man, with every member in perfect symmetry; eyes, ears, mouth, feet, hands &c. but it cannot see, hear, speak nor move. The other artist makes also a man with all the members in perfect symmetry. But to his image he superadds the power of seeing, hearing, understanding, believing and moving. Spectators are admitted to see the images. They wonder at the great ingenuity displayed in the workmanship. But are any of them so foolish as to ascribe the glory to the images? No, but to their makers. The latter artist speaks to his image; it hears—he states a proposition, it understands—he relates a fact, it believes—he commands it to come to him, it obeys and comes. All the spectators wonder at the ingenuity of the maker, and ascribe to him all the glory and praise. The first artist speaks to his image in the presence of the spectators, but it does not hear—he states a proposition, it does not understand—he relates a fact, it does not believe—he commands it to come to him, it stands motionless and does not obey. The maker becomes enraged at his image, pulls it down in wrath, and stamps it in pieces in his fury.—Would not all the spectators consider him a maniac for such conduct? Now, my friend, as this dumb image, so the *orthodox* systems represent mankind; and thus the God of the Universe is represented, punishing his poor helpless creatures for not performing impossibilities. Is not this to dishonor God as much as can be conceived by us! And yet so perverted are the minds of many that the lower they sink the creature, the more glory they think is due the Creator! But I ask my friend which of these two artists are worthy of more glory?

Ano: I am forced to acknowledge the latter. Indeed, sir, you have stated the matter so clearly, that I am almost convinced that my doctrine has been radically wrong. But I remember my old preacher concluded with one remark, which still has considerable weight on my mind. He said, that every converted man well remembers the time when he would have given a world to believe in Jesus, but could not till God enabled him by his power. If this be the fact then experience proves your doctrine false.

Pre: I have frequently heard Christians thus talk, and have thus talked myself; but the experience of Christians recorded in the scriptures is not thus related. I was once in great distress from the conviction of being a guilty sinner. I was earnestly engaged in prayer day and night; I prayed for faith, and considering that I had not obtained it, of course my very prayers were

sinful; for "whatsoever is not of faith is sin." I then thought and said, I would give worlds to believe, if worlds were at my disposal. To a friend I made known my situation. He said, you do already believe in Christ; else why do you call on him for salvation! He then asked me, why I did not pray to Mahomet! I answered, Because I did not believe in him, that he could save me. And why do you pray to the Lord Jesus! I was constrained to answer, because I believe he is able to save me. I was at once convinced that what I wanted was a sense of divine love, and of forgiveness. This is what others mean when they talk of giving worlds to believe.

Anc: But does not God work in the sinner a will and inclination to religion before he can believe! I have frequently heard it declared that a man has natural power to do all the will of God, but has no moral power.

Pre: God, we know, works in us to will as well as to do, but how does he work in us any inclination to religion! Certainly by faith. A goes to B and says, I have important business at Philadelphia, and wish and request you to go and do it for me. You have good natural ability to do it, and to bear the fatigue of the journey. Says B I have no will nor inclination to go. A replies if you go, I will give you 500 dollars. This offer when believed, immediately works in B a will and inclination to go and do the business. So soon as God's threatnings and promises are believed by the sinner, so soon *will* and *inclination*, are wrought in him to seek religion and do the will of God. A credible messenger inform me from home, that my wife and children were consumed in the flames of my house. I believe the messenger, not because I had a will, desire or inclination to believe him, but because of his faithful and true testimony. So a sinner believes he is exposed to hell; surely not because he is willing, or inclined to believe it, but because of the testimony of truth. If they can believe Moses, surely they can believe Jesus, as the Saviour himself declares. If God must work the will in a sinner to believe, he is surely a respecter of persons, if he does not work this will in all.—If the sinner cannot believe till God works this will in him, how can he be condemned for unbelief! If because the sinner is so depraved he cannot believe his God, how could perfect Adam believe the Devil and disbelieve his God! If a perfectly unholy being cannot believe, how is it that the Devil believes and trembles.—If a perfectly holy being cannot disbelieve, how could the perfectly holy Adam disbelieve! Take the power of believing from a creature, and you place him at once in the situation of the rocks and trees, and there would be equal propriety of setting in judgment on the one as the other—of preaching to the one as the other; in short; it would require the same physical power to make Christians of the one as the other. "For" said the Baptist, "God is able of these stones to raise up children to Abraham." His almighty power could speak stones and trees into saints; so he could by the same physical power, speak sinners

into Christians; but this is not his plan. We are rational creatures and rational means are ordained by him for our conversion.

Ano: My dear sir, I must and do yield to your doctrine as true; yet while my mind is convinced, I cannot feel affected with my situation. How shall I get this feeling?

Pre: God has promised to give the Holy Spirit to them that ask him. Believe his word, and ask. Confess that you are a poor unfeeling sinner, and plead mercy. Yield your heart to him.

Ano: My heart is entirely unprepared to receive his favor.

Pre. The Lord says, "Son give me thy heart, the preparation of the heart is of the Lord." You cannot prepare, nor make it better. This is his work. One hair you cannot make white nor black—You can no more change your heart, than the Ethiopean his skin, or the Leopard his spots. Salvation is only of the Lord, and he only will have the glory.

Ano: But my heart is hard indeed.

Pre: Says the Lord; "I will take the stone out of your heart, and give you a heart of flesh," if only you give it to him.

Ano: I have a proud wicked spirit within me.

Pre: "A new spirit will I put within you," if only you give him your heart.

Ano: I have sinned much and for a long time. What shall I do?

Pre: You now believe, "Reform and be baptized in the name of the Lord Jesus for the remission of sins, and you shall receive the gift of the Holy Ghost.

Ano: Surely I must receive the remission of sins before I dare submit to Baptism.

Pre: "Arise and be baptized and wash away your sins." Tarry not—obey your Lord—and in obedience you may expect his blessing. Only believe with all your heart, and you may be baptized.

Ano: I do believe that Jesus Christ is the Son of God, and that God raised him from the dead, but I fear I do not believe with all my heart; else why is it so hard, and dark, and vain?

Pre: To believe with the heart, and with all the heart, is to believe from conviction of the mind, and this conviction produced by the testimony of God; and this accompanied with a full determination, purpose and resolution of the heart, to obey and follow the Lord from the present NOW. Is this the belief of my dear Anomos?

Ano: I do believe, and now venture my all on the word of the Lord. See here is water, what hinders me to be baptized?

Pre: Who can forbid on gospel principles?

(TO BE CONTINUED.)

Brother Stone; please favor us with a comment on Isaiah LIII, 6–12. Also on Rom. VI, 12. JS. MILLER.

COMMENT ON ISAIAH LIII, 6—12.

That the chapter is prophetic of the Lord Jesus, has I believe never been doubted: but the doctrines deduced from it by fallible men, are exceedingly variant and contradictory.

The prophet having stated that "he was despised and rejected of men—a man of sorrows and acquainted with grief." Adds. v, 4. "Surely he hath borne our griefs and carried our sorrows." The first idea attached to the expression of *borne our griefs and carried our sorrows*, is that he experienced in himself the griefs and sorrows of our fallen nature: hence he was a man of sorrows and acquainted with grief—tempted in all points like as we are—and in all our afflictions he was afflicted. Another idea, attached to the expression, is, that given by Mat. VIII, 16—17, that he bore away, and carried away our sorrows, griefs and afflictions, by healing our diseases. "When the even was come, they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and carried our sicknesses." That is, He healed or took away our sorrows and afflictions. The prophet adds, "Yet we did esteem him stricken, smitten of God and afflicted." When the Jews saw the Saviour filled with grief and sorrow, they mistaking the cause, concluded, as Job's friends did of him, that for his iniquities God was smiting him in vengeance. But their conclusions were wrong; for says the prophet, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. To these several ideas let us seriously attend.

1. "He was wounded for our transgressions," or more literally, "*He travailed in pain on account of our transgressions.*" To travail in pain, as a woman in parturition, is the literal meaning of the Hebrew word *Hel'el*, translated in the text, *wounded*. See Park. Lec. on the word. This accords with the 11 v. of this chapter. "He shall see of the travail of his soul and be satisfied. *To travail in pain* is a common expression in scripture to signify grief and sorrow. See Conc. on the word. Was it for his own transgressions that Jesus sorrowed and grieved? No; but he was grieved at the hardness of heart, at the sin and unbelief of the Jews, and the distress of a ruined world. All who have the spirit of Christ have fellowship in his sufferings; thus Paul travailed in pain for the Galatians—thus the prophets travailed in pain on account of the iniquities of Israel. Thus Christians are wounded and vexed with the filthy conversation of the wicked, and at the sight of their awful end.

2. "He was bruised for our iniquities," or more literally, "He was crushed or afflicted on account of our afflictions. The word *one* rendered *iniquity* in our translation of this verse, is frequently rendered *affliction* in other texts, as Gen. XVI, 11–31–42. Exod. III, 7–17, &c. The effect being taken for the cause. Agreeable to this, the same prophet says, chap. LXIII, 9 "In all their afflictions he was afflicted." This shews the compassionate character of the Saviour. According to this exposition two causes of grief are assigned, one is, the transgressions, and the other, the

consequent afflictions. By this exposition tautology is avoided. Of this criticism I am not tenacious, yet to me it appears more congenial with the context.

3. "The chastisement of our peace was upon him." This sentence to me is obscure, and appears to convey no definite idea. Hence there are so many and various interpretations of it. I will suggest an opinion for the consideration of the learned, and if by them it be deemed worthy of attention, it is hoped they improve upon it. The Hebrew word *aser*, in this text translated *chastisement*, frequently signifies *discipline* or *instruction*. Job xxxvi, 10. Deut. viii, 5. Isai. liii, 11, &c. "The text would be read thus, "The discipline of our peace was upon him." This conveys the idea that to him was committed the ministry of reconciliation, or that discipline and instruction, which he delivered to the world, in order to their eternal peace and salvation. In the exercise of this ministry or discipline he suffered persecution and death.

4. "By his stripes we are healed." This idea is plain, and every where taught in the New Testament. Faith in the sufferings and death of Jesus produces the divine effects of purging—cleansing—sanctifying and washing from sin, and of healing our moral diseases.

v. 6. "All we, like sheep have gone astray. We have turned, every one to his own way." This is a lively description of a fallen world. All gone astray from their God—all pursuing the way of death.

"And the Lord hath laid on him the iniquity of us all," or as it is in the margin. "The Lord hath made the iniquities of us all to meet on him." I before remarked that the Heb. word rendered *iniquities*, is very frequently translated affliction. This the learned will not deny. Of almost innumerable texts I will present a few to confirm this idea. Gen. xv, 13. xxi, 6. xxxi, 50. Ps. cxix, 107. 1 Kings ii, 26. Ezra viii, 21. Deut. xvi, 11. xxxi, 42. Exod. iii, 7–17. Ps. xxii, 25. Ezra ix, 5, &c. This very chapter of Isai. confirms this reading: for in 4 v. *afflicted* is the same word as is rendered in this 6 v. *iniquity*, Isai. liii, 10. Park. Lex. on the word *one*. The question is, "How were these afflictions made to meet on him? I ask, how do the afflictions of our children and friends meet on us? All, who are not entirely callous, can easily answer. We feel compassion and pain for them. So did the Saviour of sinners for the world in afflictions because of sin.

The 7th v. is plain.

v. 8. "He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living. For the transgression of my people was he stricken. This text, as translated above, is extremely difficult; and as it conveys ideas contrary to facts, we cannot but suspect the correctness of the translation. That given by Parkhurst I have no doubt is correct. "He was taken off (cut off) by the magistracy

and by a judicial trial; and who can (bear to) reflect on (the men of) his generation! for he was cut off from the land of the living &c." So exceedingly wicked were the men of his generation, that the most perfect and innocent being ever on earth, their best friend and Saviour, was not permitted to live, but was condemned and cut off by the magistracy.

v. 9 is plain.

v. 10. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

1. "Yet it pleased the Lord to bruise him; he hath put him to grief"—From this and similar passages it has been argued that God actually punished his Son, or influenced others to do it. If he actually punished him, why are the Jews and Romans charged with the crime? If he influenced others to commit the crime, then he must have tempted them to commit the most atrocious sin on earth. Can Christians believe this? We have in some preceding numbers, shown that in Eastern language the Lord is frequently represented as doing what he only suffered to be done in his government, he not interposing to prevent it. When therefore we read that God smote the Shepherd—bruised him—turned his hand upon the little ones &c. we must understand, that he only suffered these things to be done in his government of the world. To take the expressions literally, would make God to be every thing but just and good. To represent him punishing his innocent Son, for crimes committed by others, is a doctrine infinitely distant from his nature and government.

2. "When thou shalt make his soul an offering for sin." The Father offered, gave or delivered up his Son freely for us all, to live, die and rise again for our eternal salvation.

3 "He shall see his seed," a spiritual seed, made such by faith in the Son of God."

4. "He shall prolong his days." He shall rise from the dead, and live forevermore.

5. "And the pleasure of the Lord shall prosper in his hands." God's pleasure is, that sinners may live Ezek. xxxiii, 11. The work of giving life to poor dead sinners, shall prosper in the hands of Jesus, to whom it is given. Therefore it is added.

v. 11. He shall see of the travail of his soul and shall be satisfied." "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities."

By his knowledge, we understand the treasures of divine wisdom, which were treasured in him, and which he revealed to the world. It is the Gospel or Faith of Christ, by which the believing sinner is justified, Gall. ii, 16. *To justify*, in the language of inspiration, signifies to pardon or to forgive. Thus Paul (Rom. 4) treating on the doctrine of justification by faith, proves it to be true by the Hebrew Scriptures. He quotes David, Psal. xxxii, 1, 2. "Blessed are they whose iniquities are forgiven, and

whose sins are covered." This he considered good proof, that a man was justified by faith. This idea is put beyond doubt from the following verse of Isai. 53.

"For he shall bear (*sabel*, bearaway) their iniquities," and (v. 12) "And he bare the sin of many." The word *nasa* rendered in this verse *bear*, the inspired Paul renders, forgive, and so do our translators. Thus the Psalmist says, Ps. xxxii, 1. "Blessed is the man whose sins are (*nasa*) forgiven" and Paul quoting the passage renders *nasa* by the common Greek word for pardon or forgiveness, Rom. iv, 7. This is a very common translation of the word *nasa* in our version of the Hebrew scriptures. See Exod. xxxii, 32–34–7. Num. xiv, 17. Josh. xxiv, 19. Job vii, 21. Ps. xxv, 18. xxxii, 1–5. lxxxv, 2. Isai. xxxiii, 24. Hos. xiv, 2. Mich. vii, 18. In these texts *nasa* is translated to pardon, to forgive or *to take away sins*. I have frequently observed that *to take away*, *carry away*, and *to bear away*, is a very common translation of the word *nasa*, in the text (v. 12) rendered *to bear*. Examine the following texts where *nasa* is thus translated, and you cannot doubt. Gen. xlvii, 30. Exod. x, 19. Lev. x, 4. Num. xvi, 15. 1 Sam. xvii, 34. 1 Kings xxiii, 4. 1 Chro. x, 12. 2 Chro. xii, 11. xiv, 13. xvi, 16. Job xxiv, 10. vii, 13. xxvii, 21. xxxii, 22. Eccles. v, 15. Isai. viii, 4. xv, 7. xl, 24. xli, 16. lvii, 13. lxiv, 6. Ezek. xxix, 19. xxxviii, 13. Dan. xvi, 11–12. Hos. i, 6. v, 14. xiv, 2. Amos iv, 2. Mic. ii, 2. Mal. ii, 3. For further information on this subject I refer you to my Address 2nd Edit.

The last verse needs no farther comment The exposition is humbly submitted to you and the public. I may hereafter comply with your request, and give my views of Rom. v, 12.

EDITOR.

(COMMUNICATED.)

I rejoice that you commenced, and are continuing the 4th volume of this work, under brighter prospects, and more favorable appearances than you did with either of the preceding volumes. Although many subscribers have withdrawn their names. Yet your subscription is much increased, and a zeal is manifested in many and various sections of the country, for the aid, promotion, and continuation of this paper, that was not anticipated.—We are much pleased to see such a disposition on the part of our friends, to encourage you in the arduous duties of publishing one of the very few periodicals in this or any other country, which is exclusively devoted to the union of Christians upon Bible principles, the spread of gospel light, and the entire overthrow of sectarianism. To the accomplishment of these desirable objects we hope that all your energies will be still directed, that you will incessantly labor to see the children of the Lord intelligent, united and happy. You receive many communications, by which you are informed of the increasing disposition of the people to lend their aid, and yield their support in favor of those, who are

alone "contending for the faith once delivered to the Saints." One of your Agents remarks "I send you seven additional subscribers, and am delighted that you are continuing the Messenger; I could not believe that the members of the Church of Christ, and the friends of gospel liberty, would abandon the work, and suffer it to cease for want of patronage. Its discontinuance would evidently be a serious evil at present, for in that event the enemies of Christian union will have considerably the advantage. I do therefore trust, that our friends will unite in support of a work that is devoted to the dissemination of gospel truth, and Christian union, and liberty—that introduces brethren in different parts of the Union to the acquaintance of each other—that cheers us with the astonishing spread of gospel light, and liberty, and refreshes us with the pleasing intelligence of interesting revivals throughout the country. May God bless you, and enable you to bear with Christian fortitude, the many difficulties you necessarily must encounter." I understand you have received many more of a similar character, but the above shows that to a considerable degree, much interest is felt for the continuation of the Messenger. I fondly hope that our friends will use their efforts to obtain additional subscribers; for the greater their number, the greater the opportunities for doing good. Let every preacher and influential member in our societies become an agent. We call upon the lovers and friends of civil and religious liberty, to be stedfast and unshaken in the noble cause of freedom. The period has certainly arrived that will try the faith of *Christians*. We behold sectarians concentrating their forces, and uniting their efforts to impede the march of gospel liberty, to take away the right of private judgment, and to destroy the sufficiency of the scriptures; their periodicals are devoted to the peculiarties of their different parties, and many of them seem to be animated by the same spirit, that in former ages planted the stake, and lighted the faggot. While the friends therefore, are disposed to hold up your hands, you will be enabled to show the people their transgressions, and direct a dying world to the Lamb of God, that taketh away the sin of the world. It is now near 30 years since you saw and deplored the evils of sectarianism, and became convinced of its utter incompatability with the New Testament. Your faith was declared by your works. You, we well know, sacrificed for the *truth;* a good name & a good *salary*. You stood almost alone, contending for the faith once delivered to the Saints. There were some who embarked with you in the same glorious cause, who were friends indeed; while others *turned away* and were soon lost in the evils of partyism, or ruined with the fooleries of Shakerism. Through scenes of opposition, and malignant persecution you have thus far come, and rejoice to know that with the aid of hundreds of faithful men, who have wholly and humbly contended for the truth, under God, it has spread with astonishing rapidity; and with delight we hear from Maine to Louisiana—and from the Atlantic to the Wes-

tern settlements of our country, that songs of praise to the Lord are now sung by those who have no name but *Christians*, and no authoritative creed but the *Bible*. Religious as well as civil liberty, is now enjoyed by myriads of happy men under the genial influence of this benign government, tho' many, to enjoy its blessings, have to forfeit the friendship of their friends, who are filled with the spirit of party, and draw upon them all the bitterness, persecution, and ill will that party malevolence can produce.—The spirit of enquiry that is now marching forth in the world, will evidently produce an awful concussion among sectarians. Let the devoted followers of the Lord, unitedly rally around his standard, and they will see truth triumph, in despite of all the bitter opposition that can be raised against them. Within a few years, some powerful friends to Bible truth, have girded on the gospel armour, entered the field, and are with unshaken firmness, and astonishing success, contending for, and spreading the truth of heaven, to the overthrow and extreme mortification of those who wear party names, and are governed by party creeds. How thankful should we be to our heavenly father! Surely he hath done great things for us, whereof we are glad! Let us then like Paul, when he met his brethren on his journey to Rome, thank God and take courage. Christian friends, rally around the standard of your Emmanuel, be steadfast and immoveble, fear God, confide in Jesus, and stand upon the foundation of the apostles and prophets, and be assured that the gates of hell will never prevail against the Church of Christ. From the bigoted character, bitter feeling, and malignant spirit of some of our *neighbors*, we believe, that the war in favor of human names, party creeds, and the doctrines of men is renewed with increased zeal, but we fear not the issue of the conflict; the Dragon and his angels may fight and rage, but the decree has gone forth—the man of sin must and will be overcome; fall he must under the King of Kings, and Lord of Lords. PHILIP.

From the Christian Register

THE ABSURDITY AND IMPIETY OF THE TERM "DEICIDE."

MR. REED:—My attention was attracted, and, in common, as I doubt not, with many of your readers, my feelings were shocked, by the word, of which you gave the definition in your last Register, from Dr. Johnson. That such a term, with such a meaning—"the *murder of God*," the "*act of killing God*:" could have found a place in his Dictionary, or in the writings, or even the lips of any man of common sense or piety, is indeed extraordinary. It must be considered, however, as one among the many proofs we have, of the power of a theological system to obscure the judgment, and to weaken the perception of the simplest religious truths.

Yet this same notion of the "*death of God*," of the "Almighty languishing and Eternal dying," as Prior has it, absurd and revolting as it is, has been frequently expressed by other writers and other poets, of scarce inferior reputation.

In one of Dr. Watts' well-known Hymns, written expressly for the "Lord's Supper," your readers may at once remember the lines,

"Forbid it, Lord, that I should boast,
Save in the *death* of Christ, my *God*."

Continual reference is made in the same collection of Hymns, to the "bowels," to the "blood," to the "cross of God:" and besides other expressions of a similar nature, we have in the fourth hymn of the second book, this line—

"Here at thy cross, my *dying God*."

Hosannas are ascribed in the same hymn, to "my dying God;" and in the ninth hymn of the same book, I find the following verse:

Well might the sun in darkness hide,
And shut his glory in,
When God, the mighty Maker, dy'd
For man, the creature's sin."

Nor is this language wholly obsolete. For notwithstanding a growing caution among Trinitarians in the use of such offensive phraseology, and a prudent accommodation of the doctrines, commonly called orthodox, to the advancing intelligence and inquiries of the Christian world, we occasionally hear of such revolting expressions at the present day. In the last number of the Christian Pioneer, [Glasgow, October, 1829,] I find mention is made of a minister in that neighborhood, who in his exhortation previous to the Lord's Supper, commonly called in Scotland "*Fencing the Tables*," [a figure strangely taken from the "bounds set around Mount Sinai" at the delivering of the law, to prevent the people from going up] declared, "All, who do not believe, *that the Eternal Jehovah died upon the cross, I debar from the Sacrament.*"

I have only to add, Mr. Editor, to these extracts, that they present the just view of the Trinitarian doctrine; and that, however modern orthodoxy may attempt, as it is anxiously doing, to explain and soften it, the true doctrine of atonement, as held by Calvinists, must involve this notion of the death of God. Nothing less than this, though it may be denied at the present day, can be understood by an infinite atonement. For to what other being, however exalted, can be applied *infinity* in any form, but to the supreme God.

A believer in Scriptural, but not in Calvinistic Atonement.

Extract from the Christian Register.

We now refer our readers for a fine example of the spirit, we would illustrate and recommend, to the "*First Covenant of the First Church in Salem;*" the oldest Congregational Church in America; and in this regard, the "mother of us all." It is now almost two centuries ago, on "the memorable sixth of August, "1629, that a small band of devout Pilgrims" (see Upham's Dedication Sermon) with the accomplished and venerable Higginson at their head, constituted themselves as a Church, and subscribed

this covenant. It was renewed, we are told, by Mather in his Magnalia, about seven years after; and "might well be adopted," says the writer of the Discourse, to which we have alluded, "by all Congregational and Protestant Churches."

The First Covenant of the First Church in Salem.

"We Covenant with our Lord, and one with another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth; and do explicitly, in the name and fear of God, profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ.

We avouch the Lord to be our God, and ourselves to be his people, in the truth and simplicity of our spirits.

We give ourselves to the Lord Jesus Christ, and the word of his grace for the teaching, ruling and sanctifying of us in matters of worship and conversation, resolving to cleave unto him alone for life and glory, and to reject all contrary ways, canons, and constitutions of men in his worship.

We promise to walk with our brethren, with all watchfulness and tenderness, avoiding jealousies and suspicions, back-bitings, censurings, provokings, secret risings of spirit against them; but in all offences to follow the rule of our Lord Jesus, and to bear and forbear, give and forgive, as he hath taught us.

In public or private, we will willingly do nothing to the offence of the church; but will be willing to take advice for ourselves and ours, as occasion shall be presented.

We will not in the congregation be forward either to show our own gifts and parts in speaking or scrupling, or there discover the weakness or failings of our brethren; but attend an orderly call thereunto; knowing how much the Lord may be dishonored, and his gospel; and the profession of it, slighted by our distempers and weaknesses in public.

We bind ourselves to study the advancement of the Gospel in all truth and peace, both in regard of those that are within or without; no way slighting our sister churches, but using their counsel, as need shall be; not laying a stumbling-block before any, no, not the Indians whose good we desire to promote; and so to converse, as we may avoid the very appearance of evil.

We do hereby promise to carry ourselves in all lawful obedience to those that are over us, in Church or Commonwealth, knowing how well pleasing it will be to the Lord, that they should have encouragement in their places, by our not grieving their spirits through our irregularities.

We resolve to approve ourselves to the Lord in our particular callings; shunning idleness as the bane of any state; nor will we deal hardly or oppressingly with any wherein we are the Lord's stewards.

Pomising also unto our best ability to teach our children and servants the knowledge of God, and of His will, that they may serve Him also; and all this not be any strength of our own, but

by the Lord Christ; whose blood we desire may sprinkle this our Covenant made in His name."

[Were we disposed to adopt any other Covenant than the New Covenant, this we should prefer.]—EDITOR.

To the Editor of the Baptist Chronicle

DEAR SIR:—You seem to attach more importance to my remarks on Sunday Schools than they really merit; and you have sacrificed more good feeling in defending your strictures, than comports with the dignity of a religious journalist. My charity has found an apology for this dereliction from the meekness, and simplicity of the gospel; because you have long acted as a barrister—and it is well known that barristers take liberties in quibbling on trifles, and in calumniating their honest opponents, not granted to any other class of citizens, and certainly inadmissible in Christians, and degrading to the bar itself. Charity hopes that time and experience will check in you these licentious aberrations from right. Before I proceed to your remarks respecting me, I beg leave to state that I have read much political abuse of certain persons, both before and since the last Presidential canvas; but never did I see more contained in the same compass, than I found in your last No. The abusive slang of heated politicians, is adopted by yourself and correspondents on the most interesting subject of religion, and religious persons. Will such a course subserve the interests of true religion? Will it not have a direct tendency to destroy it, and promote infidelity? It cannot convince your brethren *if in error*, but will drive them farther from you. I have long realized this truth. "The wrath of man worketh not the righteourness of God." Do not my dear Sir, add oil to the flame, but rather labor to extinguish it, and thus promote the religion of love, peace, union and forbearance.

I passingly remark, that in a few No's. back, a correspondent gave me an acconnt of the Presbyterian clergy establishing a branch of the American Sunday Shcool union in his neighborhood. On this communication I made a few Editorial remarks, expressive of my opinion of Sunday schools—that in their first institution and management, I highly approved of them, but when they were made by the clergy engines to promote sectarianism, under the imposing name of the American Sunday school union, I opposed them. If this be criminal, the whole general conference of Methodists, a great and influential people, are also criminal, for they also oppose them, and so do many of the respectable associations of regular Baptists. A little longer time may convince my bro. Editor, that our opposition is just.

On my Editorial remarks on Sunday schools, and tract societies, you made some pretty cutting strictures, representing me as disapproving of Sunday schools without distinction—that I *at one fell sweep denounced the whole, as engines to support the most anti-Christian monster—sectarianism.* The last word sectarianism

you omitted in your quotation from me, against which conduct I remonstrated. You call this a *childish complaint*. It may be in the view of a giant mind; but straws show the direction of the wind. The public may determine whether it was a childish complaint, or a complaint in any sense. I leave it *sub judice*.

You labor hard to prove me guilty of an inconsistency, or contradiction, in two expressions of mine on Sunday schools. One is "I do not impute to you a desire to do me injustice, yet injustice is done me." The other is, "Had you designed to do me justice, you would have said, *three tracts*, for three were quoted by me." There is no contradiction, unless we take the two words *desire* and *design* as synonymous. No Rhetorician will admit this. I am not acquainted with the technicality of civil law. They may in law be synonymous. But I appeal to you as a barrister, whether in practice you have not contradicted this idea. Have you never *designed* to do, what you did not *desire* to do? Have you not designed to defend the cause of your client at the expense of your opponents reputation, and perhaps of truth and justice too; and yet you had no desire to do it? Had I said, you had a *desire* to do me injustice, I must have considered you, possessed of a black and rancorous heart; yet for nameless reasons you might have designed it. Even *pious frauds* have been designed by canonized saints!

You have reluctantly acknowledged "that it were three tracts instead of one, which *seemed* so suddenly to change your love into hatred of Sunday schools—in this then no *substantial* injustice is done you." You have introduced the palliative *seemed*. Yet this is only a palliative. If acknowledgments are not voluntary I never wish to coerce them. If our readers will examine the matter, I fear no evil from your presentation of the subject.

Though I have again and again, expressed my high approbation of Sunday schools, in their first institution and management, yet you endeavor to make it appear that my professions are false, that I do not now approve of them nor ever did. Had you insinuated this at the bar of a court, in endeavoring to invalidate my testimony against your client, I should have considered it only as the finesse of a lawyer; but Sir, I stand on equal ground with you in regard to truth, and must tell you plainly, your conduct stands opposed in this to Christianity, "Judge not lest ye be judged." You affect to be ignorant of the difference between the institution and management of Sunday schools *now*, and what they were formerly. I shall not pretend to instruct you, for, this you may learn from almost every person in our country. But you say, actions speak louder than words, and then you ask me, "Why is it, Sir, that you have never participated in their (Sunday schools) formation and management, either originally or at any other time?" How did you know, Sir, that I never did?—You ought to be better informed before you make such unqualified assertion. Had you enquired of the citizens of Georgetown they could have told you, how highly in favor of them I spoke,

publicly; how urgently I recommended them; and that I did all I could to promote them, by appointing publicly, a day for the citizens of Georgetown to meet on the subject; that before the day of meeting come on, some of the citizens became so exasperated at the idea of their negroes being taught to read, that with the advice of our old friend Spencer, it was thought best not to attend the meeting, but to proceed to instruct on Sundays the poor children and negroes, in a more private way. We were the first that ever taught thus, on Sundays in our house of public worship; my own family assisted as teachers. We for want of encouragement had to give it up. I ask you not for an acknowledgment. The public will judge you for your temerity.

On your low sarcasm, respecting such tracts as I would approve of, I will make a few remarks. You suppose they would inculcate Unitarian opinions. You ask, would they be.

1. "That Jesus Christ is inferior to the Father?" I answer, yes; for he himself taught "that the Father is greater than I."

2. "That all his powers are delegated?" I answer, certainly; for he himself declares, "that all power is given unto me in heaven and on earth."

3. "That he rendered no satisfaction to the divine law?" I answer; not as a substitute for sinners. For of this we have no information in the Bible. But by his perfect obedience, the law, as well as its author, was doubtless well pleased & satisfied with him.

4. "That the operation of the Holy Spirit on the mind of a sinner in natures darkness, is not necessary to enable him to act faith?" I answer; this doctrine rightly stated, we would wish all tracts to teach. State it thus, that the direct or immediate operation of the Spirit, on the mind of a sinner in nature's darkness, is not necessary to enable him to believe. For if it were, then the sinner cannot believe without this immediate operation. How could he be righteously condemned and punished forever, for not doing an impossibility? We always teach that the Spirit, speaking in the word, operates faith in us; "Faith cometh by hearing, and hearing by the word of God." Rom. xiv.

5. "That regeneration comes through the medium of Baptism." I ask; can you deny that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God? Will you deny that Baptism is the instituted means of heaven, through which God communicates his favors? That he communicates his favors in no other way, is another subject.

6. "That although the sinner may now postpone the subject of religion, he may at any future moment obtain it if he chooses?" This, Sir, is your own doctrine of rigid Calvinism,—"if he chooses," and who makes the sinner choose, or markes him willing to obtain religion? And you believe when God begins the work he will perfect it. Your answer, I presume would be, that God does it by some mystical, physical or immediate touch of his Spirit. But the doctrine as stated in your query, is not objectionable on Bible principles understood. Indeed, Sir, you unde-

signedly have done us an honor, in stating these as doctrines we should approve, as contained in tracts. But I had rather they remain in the New Testament as there taught. I wonder that you should reject them, at your request I have responded to these interrogatories *one by one*.

You suggest a reason, why I may be opposed to this benevolent institution, because my "purse strings are too closely drawn for a policy of this kind." It is true, Sir, that I have never given money directly to the Sunday school union, nor to tract societies, and unless my mind change respecting them I never shall. To be prompt to meet just demands, I have ever preferred to profuse liberality, especially at the expense of my creditors. Did I wish to have my name blazoned abroad, as a man of great liberality, my purse strings should be untied, and money thrown into the "Lord's treasury." If you have done so, I have not yet read your name on the book of reports. It may be there, and not seen by me; for with disgust I turn away my eyes from seeing such pharisaic vanity, and such clerical finesse to dupe the vain, in order to get money. Our charitable acts will be made known in the great day of Almighty God. Many will then be found, who have on earth received all their reward.

You appear rather displeased at my indifference, as to your attempt to palm sectarianism on us as a people. I remarked, that no sectarian could impute it to me as a crime, or as dishonorary, seeing it closely attaches to them all. You reply, "They, (sectarians) acknowledge the fact, but believe it no crime, and are therefore guilty of no conscious error; but if proven on you, you are doubly guilty, and that too against light and knowledge." Indeed, Sir, I have for the first time, learned that Sectarians think that sectarianism in them is no crime, no offence against the gospel, no breach of positive Divine commands. If this be their faith, I pity their ignorance of gospel light. I hope, Sir, you are mistaken. The Baptist church in Frankfort think differently. How severely do they speak against sectarianism, or dividing the churches by the reformers! And how severely do they castigate them! Surely they view it highly criminal in others, can they take no conviction of the evil to themselves? Do Sir, read their Letter addressed to the Association, published by you in your last No. and you will be convinced that in endeavoring to strike me, yourself received your own blow. Do you justify every act that a man does, if he believes it not wrong? I hope Sir, you are a better jurist, and a better theologian. If you can see sectarianism in us, I wish you not to spare us; let us be doubly guilty. Make use of scripture arguments, and the correction will be thankfully received; but declamation has lost its weight with us, and quibbling no other effect than to excite disgust. You have said I am a sectarian; I have denied it. On whom does the *onus probandi* devolve? as a jurist, are you not ashamed to say, I must prove myself clear? B accuses A of stealing a horse. You are A's attorney; would you not require B to

produce his proof? Would you submit to be overruled by the court, that A must by proof exculpate himself? I think not. To quiet clamor, and to remove suspicion, we have given this proof repeatedly that we are not sectarians; and as a confirmation of our sincerity, we have appealed to the sectarians to try us; to invite us to join with them in preaching, praying, communing &c. If we refused then let them justly call us sectarians. They have refused. What more can we do?

In your first essay against me, you said that I denied that God the Son was made a curse for sin or sinners." I then asked you, "Where, Sir, did you ever find in any of my writings, that Christ was not made a curse for sinners? You ask, "Is this meeting the question? When I say God, you know I mean the Eternal God, there being no other true God besides; and all know that you hold Christ inferior to the Eternal God. Yet with the dexterity of a play-acter you substitute the term *Christ*, and deny that you made the remark." My dear Sir, I will not descend so low as your correspondent in this same No. of yours, "Tailor, stick to your goose," yet if you are better acquainted with law, than you are with gospel, you would do yourself more honor at the bar, than in meddling with things you know not. Reconsider the horrid doctrine contained in the short extract just quoted from your address to me. There you wish it to be distinctly understood that you believed it was the only, the Eternal, and true God, that was made a curse for sin and sinners!! Should you be asked, who made him a curse? what could you say? but that he himself, made himself a curse!! and if punishment be any part of the curse, you must admit contrary to your confession, that God was punished!?—and punished too by himself!! I did not think it possible that systems had so effectually blinded you to truth; and therefore I said, not as a quotation, that I never denied that *Christ* was made a curse for sinners. Had I in your language said, that I never denied that *God the Son* was made a curse for sinners, I should have been justly accused of impiety; for I do deny that God the Son (in your definition of the term,) was ever made a curse for sinners. We might differ in the question, By whom was Christ cursed? I must agree with the apostle, 1 Cor. xii, 3. "That no man speaking by the Spirit calleth Jesus accursed." Yet he was made a curse for us by hanging on a tree. This was not the act of God, but man; therefore the crime is charged to man.

Your remarks, Sir, on our confession of faith, the Bible, (if I understand them) I must consider impious; such as I thought could never drop from the lips, or pen of a Christian. You may impugn the works of men; you may deride and mock at us for our aberrations from the holy precepts of the Bible; but do, Sir, refrain from speaking evil of that precious book. You may be irritated that its light is exposing the errors of sectarians; but touch not irreverently the sacred ark of God. I hope, you wrote in haste the objectionable sentence.

You have advanced an opinion, passingly strange indeed; you Sir, are I think entitled to the honor of it. Referring to me, you

say, "You profess to hold fellowship with all denominations, even down to Arians, Socinians, Pelagians, Sandemonians, and, for aught I know, Shaking Quakers too. So that if your society be composed of all this mongrel, hotchpot, motly mess of Sectarians, each of *their* creeds is consequently yours." That is, because I have fellowship with a pious Baptist; his creed must be mine; or with a Methodist or Presbyterian, their creeds must be mine. Dear Sir, from this I must conclude, that you hold no fellowship with Pedo-Baptists, or Arians, or any one else, except his creed agrees with yours. And where will that man be found?

You proceed to state your faith; and begin with the trinity.

1. "I believe, there are three that bear record in heaven; the Father, the Word and the Holy Ghost, and these three are one, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost—thereby recognizing the Trinity of the Godhead, each receiving equal homage." This statement of faith I view like saying nothing. I had supposed that the proofs I gave for the spuriousness of the former text in my last No. would at least have caused you to doubt the propriety of making it the basis of a fundamental doctrine. The last text proves that there is a Father, a Son and a Holy Ghost: but it can never prove that they are one Being. For, if the first text were genuine, would it prove that the Father, Son, and Holy Spirit are one Being, more than the prayer of Jesus, John xvii, that all the apostles might be one, as the Father and Son were one, would prove that the twelve apostles were one Being. The arguments stand on the same ground. You have advanced the best proof of a trinity, that can be advanced; but it is very weak indeed. You have betrayed what your correspondents impute to Bishop Campbell, something like a fear of coming out, and letting us know your opinion of trinity. On the subject of atonement you also profess to state your faith; from which I cannot find any thing definite, only that it means punishment, and by which we are healed. Why not come out, and say, that atonement means satisfaction to law and justice, or an appeasement of God's wrath, or that it was the payment of our debts, as the fearles orthodox do? Does it not betray something like fear? On the subject of imputed righteousness, you have expressed your faith in the language of Paul, "Blessed is the man to whom God imputeth righteousness without works." In this we agree. But whether this righteousness be the active and passive righteousness of Christ or not, you have not said. You also express your faith of the forgiveness of sins, as meaning redemption from sins. In this we agree, because it is expressed in the language of scripture. You still appear to be afraid to venture on orthodox ground; and for this I commend you. Cleave to the Word of grace, and you will never find an opponent in me.

In the conclusion of your address to me, you affect the sublime. You represent me as *throwing shells fraught with poisonous arrows.* I never before heard of arrows put into shells! For twenty years

statement I beg leave to deny, and can conscientiously do it; unless by warring against them you mean that I have preached the gospel, which exposed their errors. You are offended that I said in one of my No's that the Baptist societies were crumbling in pieces. Can you deny the statement? Read your own Chronicle in the last No. and see my statement confirmed. You say that I have not only threatened, but predicted your fall. I know not when or where, but, Sir, Sectarianism must fall, and of course you as well as others. You say, you view me far lost in the depths of Arian and Sandemonian quicksands. Your vision, which can see the only, true and Eternal God made a curse for us, appears to be so disordered that it can excite no uneasiness. It is only wild imagination. You also complain that I am as dumb as a Beetle in announcing your prosperity. Can you complain of this! You know that a few years ago the Lord began a great and good work in the Christian Church in Georgetown—it continued some time with us, before the Baptists or Methodists enjoyed in their churches the same spirit. The revival then became general. You wrote the account of the Revival for the Baptist Recorder: you stated the numbers received by the Baptists, the Methodists, and even the few that joined the Presbyterians, when not one word was said of us, and the large numbers by us received.

Your conclusion I view indecorous, and unworthy of your standing in society. You represent me as *a Vulture feeding on carious meat.* The word of God is my food. Is this carious or putrid meat! It may be to those who prefer systems of mysticisms and contradictions. Forgive my plainness. May the Lord grant us his meek, and gentle spirit!—EDITOR.

(COMMUNICATED.)

Cumberland County, Ky. March 8, 1830.

MR. STONE—At this late period, I will give you an account of the debate of April last, between Messrs. Stamper and Jourdan. This I am compelled to do, by the false reports now in circulation, not in this country, but at a distance; which are prejudicial in their nature to TRUTH. However, I may not recollect every thing that might be necessary to this publication: Yet, as I live in the county where it was held, I cannot fail in giving the truth, with regard to the general opinion respecting that debate: which is, that Mr. Jourdan had decidedly the advantage in point of argument. But it may be necessary, owing to some reports, to relate the circumstances which gave rise to this debate. This I shall do according to the best information I have.

Near the close of 1828, Mr. Dungan, a Methodist preacher, preached on Crocas creek in this county; and after preaching, in conversation with some gentlemen, said that he would discuss the Divinity of Jesus Christ with Mr. Jourdan, or find a man to do it. Mr. Jourdan on hearing this, wrote Mr. Dungan a friendly challenge; giving him the privilege, should he decline the in-

vitation, to fill his place with the man of his choice—he declined, and Mr. Stamper took his place, and wrote to Mr. Jourdan his acceptance of the challenge. Soon after they met in Burksville, and in the presence of Messrs. Sanfley, Owsly and Taylor, agreed upon the time, place, and some other preliminaries. These are the circumstances that gave rise to the debate, as near as I can recollect. On Wednesday the 8th they met, but the day was spent in deciding upon the third Moderator, and the opening of the *debate*. It was finally agreed, that Dr. Joel Owsley should serve, and that Mr. Stamper should open and conclude with a half hour each. Never did I see a set of Clergymen, so highly impregnated with the hope of victory, as Mr Stamper and his brethren appeared to be, at the commencement of the debate. But it was manifest to many during the first intermission, that their hope of victory was on the decline; and about the close of that day, great discouragement appeared among them. And before the close of the debate hope seemed entirely to disappear. But to return—We were then dismissed to meet next morning at 9 o'clock. About the time appointed the parties arrived, and a considerable multitude. Mr. Stamper began, directly introducing Arians and Socinians, alleging that all anti-Trinitarians properly belonged to one or the other of those systems. And after making some quotations in his favor (as he supposed,) his time expired. Mr. Jourdan, then arose and observed to the people, that he wished them to understand distinctly, that he stood on the negative side of the proposition; & that his opponent was bound on the affirmative, according to their preliminaries.

He also, remarked to them, that the trinity was not the subject of discussion, as his opponent had insinuated, but that it was, whether *Jesus Christ was the very and Eternal God* or not. He then attended to his quotations and arguments, particularly answering him where there was any necessity.

Mr. Stamper arose, and read the challenge to Mr. Dungan, thereby endeavoring to prove that Mr. Jourdan was equally bound on the affirmative as himself; although, he had consented in the preliminaries that he should stand on the negative. He then, from some cause or other, was induced to call for two gentlemen to read for him—this, Mr. Jourdan could have prevented, but he chose not to do it, bnt to let Mr. Stamper go on under this dishonor. One of these gentlemen stood on his right, the other on his left hand—the latter being a Greek scholar frequently expounded for him. One used the Old, the other the New Testament reading his citations as he directed them from his note book. Mr. Jourdan was asked by some of his friends, if he would call for help also, he observed that he would if his cause was a bad one, but as it was a good one, he had no need of any aid except that of his BIBLE. Mr. Jourdan began. by expressing his sorrow that Mr. Stamper had still refused to answer his questions, or even to examine his quotations; he again, solicited him to respond like a man when he arose, and not to keep himself

at a distance, but to come into close grips, that the contest might be ended. But all this was to no effect; for when Mr. Stamper arose he pursued his former course, not at all responding. The evening arrived, and we were dismissed to meet at 9 o'clock next morning.

Next morning, before the debate began, Mr. Stamper's Moderator made application to Mr. Jourdan, for the debate to come to a close; and that the time must be set. Mr. Jourdan observed, that he and Mr. Stamper had limited the time to three days, and that it was not his province to interfere with this arrangement. Mr. Linsey again said, that it must come to a close. Mr. Jourdan replied, that he would do nothing in the matter then, and so they went into the debate. In the first speech by Mr. Jourdan, he presented to Mr. Stamper about thirty written questions, which he had prepared the night before; and personally requested him to answer them, or to acknowledge that he could not, and then he would ask him no more. When Mr. Stamper arose, he just observed, I arise to prosecute the subject, and do not feel myself bound to answer his catalogue of questions. Nor did he so much as ever name one of them.

At twelve, during the intermission, Mr. Linsey resumed his application to Mr. Jourdan, myself, and probably to Dr. Owsley, for a close of the discussion. But Mr. Jourdan was still unwilling, till he had consulted his friends, how the thing was going among the people in general They told him that it had gone in his favor, and that he need not keep back on that account any longer. He told them, Mr. Stamper was out, for he had said very little more to the purpose than he had said the day before, and that he was confident, should the debate last one day longer, he could say nothing to the point. However, under the impression that it had gone in his favor, he yielded to Mr. Linsey's eager request; though not more than half through his arguments. They then went into the discussion, which was to end that evening. It proceeded much as formerly; Mr. Stamper still refusing to respond, and in this acted as Mr. M'Calla did when debating with Mr. Campbell. It is believed by many, that Mr. Stamper's last speech was by far the weakest that he had made; being a repetition of what he had formerly said, with the exception of two or three quotations. In Mr. Jourdan's last discourse, he produced many positive declarations from sacred writ, to prove the soul cheering fact, that Jesus Christ is truly the Son of the living God.. And with all the confidence of Divine Truth, and in full assurance that he had gained the point in debate; he gave the following *challenge* to the Methodist Clergy: Proposing to meet any one of them, who would engage to prove the *Trinity* a Bible doctrine—Or that the Methodist *Discipline* is authorised by the Great Head of the Church—Or that the *name* Methodist is not a schismatical name—Or should any be dissatisfied with the present discussion, and think he can do any better than Mr. Stamper has done, he is requested to make it

known. And should any present feel disposed to accept this challenge, he will please to call upon him as soon as dismissed. But none of them opened their mouths to him upon the subject, and straight-way left the place.

Now, what I have stated, I think is correctly done; but lest I have erred, I will present this letter to the third Moderator, Dr. Owsley, for his inspection.

N. B. I am credibly informed that Mr. Jourdan made some proselytes, but that Mr. Stamper made none.

Elder ELIHU H. RANDOLPH, *Moderator.*

I have, with much care, read the foregoing detail, given by Mr. Randolph, concerning a debate between Messrs. Stamper and Jourdan, held in Cumberland county, Ky. on the 8th, 9th and 10th days of April, 1829, and I am of the opinion, that the statements contained are substantially true, so far, however, as I myself were in the possession of the facts. I attended the debate throughout, and was very much delighted with the spirit there manifested, and the good order and harmony that prevailed with both parties. I was also in possession of some of the preliminaries of the debate, as settled on by the parties, and they are also properly detailed, so far as I can at this time recollect.

JOEL OWSLEY, *Moderator.*

Burksville, March 10th, 1830.

REMARKS.

Such publications as the above is a little foreign from the design of the Messenger, yet it was believed necessary at this time in order to rescue the truth and its advocate, brother Jourdan, from disgrace. We pretend not to say with whom the report originated, nor are we concerned. We hope this will be sufficient to correct it. We wish no farther details of the subject, nor shall we further notice them. EDITOR.

FROSTBURG, Md. Feb. 25, 1830.

Dear Brother—The cause of God is still progressing over the head of opposition. Since my last to you, I have rode once round my circuit, and have seen glorious times—received 10 into the church. At almost every preaching place on the circuit, I left a number inquiring what they should do to be saved. Brother John Ford, from the Habour, Bedford county, Pa. is with me. He has professed religion but six months and is now preaching a free gospel to a sinful world, and bids fair to be useful. O that God would send more labourers into his vineyard!

Yours, in love, DANIEL LONG.

WILLIAMSPORT, O. Feb. 25, 1830.

Brother Stone—I am happy to let you and the public know that God, in a gracious and powerful manner, has once more visited us on Deer Creek. Since November last 38 have been

added to the church where I live. Large additions are made to many of the churches in this part of the country. The good Lord is carrying on his work in the midst of sectarian opposition. The converts come out firm and solid, with less noise than I ever saw in a revival. The work of late is rapidly spreading and bids fair to be general in this part. Baptism has been attended to at late hours of the night, in solemn silence, with a surrounding multitude on the banks. Brother Isaac Waters is preaching in this part with great success. Many flock to the ministry of the word by him. GEORGE ALKIRE.

Elder MOSES CONDICT writes, Booneville, Ia. Feb. 26, 1830—"The Christians and the Christian cause are rapidly progressing in these parts."

The Editor himself, a few days ago, baptized 5, and received another in the congregation at Leesburg, Ky.

Brother H. HATHWAY of Brown co. O. writes, Feb. 19, 1830—That since last March about 80 souls have professed faith in the Lord Jesus Christ at the Brush Creek Furnace; and that there have been considerable additions in other places round.

From Manchester, O. Bro: Js. LONG writes, March 13, 1830—"Bro: Stone—We have good news for you. The Lord has done great things for us, whereof we are glad. I have long been alone in this neighborhood. Last summer bro: McLean visited us. The Lord blessed his labors. He came three or four times, and we constituted a church of 8 members: since then it has increased to 27. Another, 8 miles off, was constituted with more in number. I suppose you were never more persecuted than he is by the sectarians around us."

Elder WM. CALDWELL of Ohio, Meigs co. writes, March 14, 1830—"Religion, when I left home, was very lively. Three of my children professed religion last fall, and joined the church. Now all, except the two youngest, profess it. But faith says, through the grace of God these two will also. I have long prayed for the salvation of my family, and sometimes have been almost discouraged and ready to give up. But blessed be the Lord! my poor prayers have been answered. "Weeping may last for a night, but joy cometh in the morning." Bro: Stone: I find that family worship, religious instruction, and proper family order, are in some places too much neglected. A great part of this sin lies at the preacher's doors, who may not urge these duties upon their hearers. I hope you will write and make it your business to press these duties on heads of families. O that every family was a little nursery for God; that in due time they might be planted in the great orchard as fruit bearing trees!"

NOTICE.—Our Female Academy, in Georgetown, will be opened the 1st of May. We think from the character of our teachers, Mr. LUNA and family, it will not be inferior to any in the Union. The College here is in a prosperous state,

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL.

VOL. IV.] GEORGETOWN, KY. MAY, 1830. [No. 6.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

Rosseau, the infidel's opinion of Christ and the Gospel.

"This divine book, the only one which is indispensable to the Christian, needs only to be read with reflection to inspire love for its author, and the most ardent desire to obey its precepts. Never did virtue speak so sweet a language; never was the most profound wisdom expressed with so much energy and simplicity. No one can arise from its perusal without feeling himself better than he was before.

"I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our Philosophers, with all their pomp of diction: how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of a man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man! Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims!—What profound wisdom in his discourses! What presence of mind in his replies! How great the command over his passions? Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation? When Plato described his imaginary good man with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ: the resemblance was so striking, that all the Christian Fathers perceived it.

"What prepossession, what blindness must it be, to compare the son of Sophronicus [Socrates] to the son of Mary! What an infinite disproportion is there between them! Socrates dying

without pain or ignominy, easily supported his character to the last: and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precept. But where could Jesus learn among his competitors, that pure and sublime morality, of which he only has given us both precept and example! The death of Socrates, peaceably philosophising with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared.' Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a Sage, the life and death of Jesus were those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friends, it bears not the mark of fiction: on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a propsition, in fact, only shifts the difficulty, without obviating it: it is more inconceivable, that a number of persons sould agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing man than the hero.

Doctor John Clarke's opinion of human authoritative Creeds.

"Now, as the state of Christianity at present is, were a heathen or Mahometan convinced of the truth of the Christian religion in general, he would yet be exceedingly at a loss to know what society of Christians to join himself with; so miserably are they divided amongst themselves, separated into so many sects and parties, which differ almost as widely from each other as heathens from Christians, and who are so zealous and contentious for their own particular opinions, and bear so much hatred and ill-will towards those that differ from them, that there is very little of the true spirit of charity, which is the bond of peace, to be found amongst any of them: this is a very great scandal to the professors of Christianity, and has been exceedingly disserviceable to the Christian religion; insomuch that great numbers have been hindered from embracing the gospel, and many tempted to cast it off, because they saw the professors of it in general agree so little amongst themselves: this consideration induced Mr. Le Clerc to add a seventh book to those of Grotius, wherein he treats of this matter, and shews what it becomes every honest man to do in such a case; and I have translated it for the same

reason. All that I shall here add, shall be only briefly to inquire into the cause of so much division in the church of Christ, and to shew what seems to me the only remedy to heal it. First, to examine into the cause why the church of Christ is so much divided: A man needs but a little knowledge of the state of the Christian church, to see that there is just reason for the same complaint St. Paul made in the primitive times of the church of Corinth: that some were for Paul, some for Apollos, and some for Cephas: so very early did the spirit of faction creep into the church of God, and disturb the peace of it, by setting its members at variance with each other, who ought to have been all of the same common faith into which they were baptized; and I wish it could not be said that the same spirit has too much remained amongst Christians ever since. It is evident that the foundation of the divisions at Corinth was their forsaking their common Lord and Master, Jesus Christ, into whose name alone they were baptized, and uniting themselves, some under one eminent Apostle or teacher, and some under another, by whom they had been instructed in the doctrine of Christ, whereby they were distinguished into different sects, under their several denominations: this St. Paul complains of as a thing in itself very bad, and of pernicious consequence; for hereby the body of Christ, that is, the Christian church, the doctrine of which is one and the same at all times and in all places, is rent and divided into several parts, that clash and interfere with each other; which is the only method, if permitted to have its natural effect, that can overthrow and destroy it. And from the same cause have arisen all the divisions that are or have been in the church ever since. Had Christians been contented to own but *one* Lord, even Jesus Christ, and made the doctrine delivered by him the sole rule of faith *without any fictions or inventions of men*, it had been impossible but that the church of Christ must have been one universal, regular, uniform thing, and not such a mixture and confusion as we now behold it. But when Christians once began to establish doctrines of their own, and to impose them upon others by human authority, as rules of faith, (*which is the foundation of Antichrist*,) then there began to be as many schemes of religion as there were parties of men who had different judgment, and got the power into their hands. A very little acquaintance with ecclesiastical history does but too sadly confirm the truth of this, by giving us an account of the several doctrines in fashion in the several ages of the Christian church, according to the then present humour. And if it be not so now, how comes it to pass that the generality of Christians are so zealous for that scheme of religion which is received by that particular church of which they profess themselves members? How is it that the generality of Christians in one country are zealous for *Calvinism*, and in another country as zealous for *Arminianism*? It is not because men have any natural disposition more to the one than the other, or perhaps that one has much more foundation to support it from

Scripture than the other; but the reason is plain, viz. because they are established doctrines of the places they live in; they are by authority made the rule and standard of religion, and men are taught them from the beginning; by this means they are so deeply fixed and rooted in their minds that they become prejudiced in favour of them, and have so strong a relish of them, that they cannot read a chapter in the Bible, but it appears exactly agreeable to the received notions of them both, though perhaps these *notions* are directly contradictory to each other; thus, instead of making the Scripture the only rule of faith, *men make rules of faith of their own, and interpret Scripture according to them;* which being an easy way of coming to a knowledge of what they esteem to be the truth, the generality of Christians sit down very well satisfied with it. But whoever, is, indeed, convinced of the truth of the gospel, and has any regard for the honor of it, cannot but be deeply concerned to see its sacred truths thus prostituted to the power and interests of men: and think it his duty to do the utmost he is able to take it out of their hands, and fix it on its own bottom. In order to contribute to which, I shall, in the second place, shew what seems to be the one only remedy that can heal these divisions amongst christians; and that is, in one word, *making the Scripture the only rule of faith.* Whatever is necessary for a Christian to believe, in order to everlasting salvation, is there declared, in such a way and manner as the wisdom of God, who best knows the circumstances and conditions of mankind, has thought fit. This God himself has made the standard for all ranks or orders, for all capacities and abilities; and to set up any other above, or upon the level with it, is dishonoring God, and abusing men. All the authority in the world cannot make any thing an article of faith, but what God has made so; neither can any power establish or impose upon men, more or less, or *otherwise* than what the Scripture *commands.* God has given every man proportionable faculties and abilities of mind, some stronger and some weaker; and he has by his own authority made the Scripture the religion of them all: it is, therefore, their indispensable duty to examine diligently and study attentively this rule, to instruct themselves in the knowledge of religious truths from hence, and to form the best judgment they can of the nature of them. The Scripture will extend or contract itself according to the capacities of men: the strongest and largest understanding will there find enough to fill and improve it, and the narrowest and meanest capacity will fully acquiesce in what is there required of it. Thus all men are required to form a judgment of religion for themselves and to be continually rectifying and improving it: they may be very helpful and assisting to each other in the means of coming to this divine knowledge, but no one can finally determine for another, every man must judge for himself; and for the sincerity of his judgment he is accountable to God only, who knows the secrets of all hearts, which are beyond the reach of human power: this must be left till the final day of ac-

count, when every man shall be acquitted or condemned according as he has acted according to the dictate of his conscience or no; [*that we will not be judged according to his obedience to this or that human creed.*] Were all Christians to go upon this principle, we should soon see an end of all the fierce controversies and unhappy divisions which now rend and confound the church of Christ: were every man allowed to take the Scripture for his only guide in matters of faith, and, after all the means of knowledge and instruction used, all the ways of assurance and conviction tried, permitted quietly to enjoy his own *opinion*, the foundation of all divisions would be taken away at once: and, till Christians do arrive at this temper of mind, let them not boast that they are endued with that excellent virtue of charity, which is the distinguishing mark of their profession; for, if what St. Paul says be true, that charity is greater than faith, it is evident no Christian ought to be guilty of the breach of a greater duty upon account of a lesser; they ought not to disturb that peace and unity which ought to be amongst all Christians, for the sake of any matters of faith, any differences of *opinion;* because it is contrary to the known law of charity: and how the far greatest part of Christians will clear themselves of transgressing this plain law, I know not. Wherefore, if ever we expect to have our petitions answered, when we pray that God would make us one flock under one Shepherd and Bishop of our souls, Jesus Christ, *we must cease to make* NEEDLESS FENCES *of our own, and to divide ourselves into small separate flocks, and distinguish them by that whereby Christ has not distinguished them.* When this spirit of love and unity, of forbearing one another in meekness, once becomes the prevailing principle amongst Christians, then, and not till then, will the kingdom of Christ in its highest perfection and purity flourish upon the earth, and all the powers of darkness fall before it.

JOHN CLARKE."

Extract from the "Teacher's Manual."

"We believe that the hope of the philanthropist and the Christian is in the rising generation. The process by which the world is to be regenerated, must begin in children. The schemes which are to spread light and virtue, must commence their operation in children. Christianity itself, in its simple purity and loveliness will find its most congenial home in the warm hearts of children. It would be almost as wise to endeavor to relax the rigid muscles of old age into the suppleness of youthful grace and vigor, as to expect any great success in endeavors to snap off the fixed and stiff habits and opinions of manhood. The seed is sown in the Spring time of life, and it is in vain to hope to alter in Summer and Autumn the nature of the harvest. Summer will warm, and Autumn will ripen the grain, and the grain only, which is sown in Spring. In a deep, broad and thrilling sense, is youth the forming period of man's existence. And yet we fear, men feel it not, and do not act upon a conviction of its truth. Were

we advocating the world's title to common sense, we should hardly quote its treatment of the young as testimony. For it is our serious conviction that if there be one thing in which mankind are more false to their trust than in another; if there be one proof that they madly strive to roll back their destiny, more certain than another; in a word, if any circumstance shows conclusively, that indolence, self-indulgence, unholy love of wealth, of pleasure or of power, lord it over reason and throw her down from her throne in the soul, where she should reign by 'divine right,' to the level of a mere convenient beast of burthen, it is shown in the cold and careless manner in which the eternal interest of children is managed. This, we know, is a part of man's wide, practical infidelity. We know that those whose religion is on their *tongues* and absent from their *hearts:* who measure character and estimate usefulness, by any standard rather than of Christianity; who as it were, while they theoretically acknowledge the truth of the Gospel, banish it in fact, from the world--we know that while men are such beings, their neglect of the religious condition of the young is no miracle. But we confess it is a form, an expression of indifference on the most momentous of all subjects, that shocks us more than any other, and we would urge again and again, the solemn, the deeply responsible duty, of providing constantly, rationally and generously, by word and deed, example and precept, for the well being of the young as heirs of immortality. Would to God we could breathe into these feeble lines, a deep tone and earnest eloquence, which should reach every mother's heart and every father's understanding in the community. Would we could tell, as the truth should be told, the mother as she gazes on the speaking features of her child, and pictures for him bright days of usefulness, fair fame and happiness; that glowing, prophetical and far-reaching into the future, as is a parent's love, it cannot conceive of the boundless range, the infinite progression that is the eternal destiny of her child. Would we could tell the father, that the splendor of earth, houses and land and the applause of men, are but barren toys compared with the treasures laid up for the followers of Jesus. Would too, we could make those who imagine themselves the kind and judicious guardians of their offspring, understand what a fearful responsibility they are incurring, by shutting up from them the fountains of religious knowledge, by denying them the means to fit and prepare themselves to become judges, of what is and what is *not*, the word of God. Many, by warning and example, if not by the direct exercise of authority, wrongfully restrain the young from reasoning upon and examining into religious truth. The religion of the child is seldom any thing but an amiable superstition taken upon trust, and which only supplies the place of rational piety, because it disguises itself in the garb of filial affection. This, however, we are told, is the only religion children can have. We do not believe it: and we are the more ready to express strongly our unbelief, because this

notion has done much to hand down creeds and systems from generation to generation, like inherited property; because in this false notion, religious error has read its right to perpetuity. We know that the young child cannot understand every thing that has been called Christianity; but we know also, that the young child can understand much, very much of what *is* Christianity; for if childhood be the type of the kingdom of heaven, it cannot be hard to teach it its own nature. The parent we are aware, cannot always give such a reason for his instruction as his child can understand, but he can, and ought to accompany all his teaching with the reiterated inculcation of the truth, that when years shall have brought greater knowledge and intellectual strength, it will be not only the privilege but the solemn duty of the child to examine, ponder and weigh every thing for himself. And this should always be borne in mind in our religious instructions, so that we may be studiously careful not to excite any prejudices, involve any thing in mystery, or render any thing in connexion with religion unpleasant, so that the child shall be unfitted to perform the obligation of judging for himself what is right, in a fair and impartial manner.

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We shall perhaps be told that these views are in the main correct, but there is not time and talent enough in the possession of parents to carry them into practice. We know it; and there never will be until parents and instructers are convinced that in the service of religion, directly or indirectly are all time and talent to be expended; until they are convinced that the soul is quite as good as the body, and that to hasten household and temporal duties, to save time for the cultivation of the mind and preparation for eternity, is not a waste of life. But in truth, to gain religious instruction ourselves that we may give religious instruction to others is our solemn duty; and the parent, instructer or guardian, who does not examine, study and investigate the meaning of the Bible, the foundation of divine truth and who does not make the imparting of the result of their labor to the young beings placed under their care—a serious duty, never to be neglected—is false to the highest and holiest of trusts; and we would use our feeble powers to awaken our fellow men to a sense of this obligation.'

The Jews.—It appears, by late accounts, that there is at present, among many of the Jews of Europe and Asia, a prevailing belief that their promised Messiah is about to appear at Jerusalem. Mr. Wolff, missionary to the Jews, states in a letter dated July 15th that about a hundred Jews, of different ages, had recently arrived at Jaffa, on their way to Jerusalem, where it was their intention to close their days. Similar information has been received in London from various places. And it has been more recently stated, by a resident at Constantinople, that many ships had been hired there by Jews to convey them to Jerusalem.

A thousand families, he adds, are embarking from all quarters. The truth of this state of things is confirmed, by later information from the south of Europe. They openly assign their expectation of the Messiah as the reason of their removal.

[*Christian Register.*

"Union questions, designed for the use of Orthodox Sunday Schools throughout the United States." The Christian Examiner of the East, speaks of them in the following language:—

"But we bring a more serious charge against the work under review. We complain, not so much that the mysteries of Orthodoxy are inculcated, as that the pupil is taught to reason illogically and inconclusively. We complain, not so much as rational Christians, as rational men; and we think we have a right to complain. Will it be believed that in the nineteenth century, and in a region renowned for the general diffusion of knowledge, the officers of a highly respectable association, composed of some of the leading men of several denominations of Christians, should recommend, without qualification, a work, on almost every page of which the child is made to infer that Jesus Christ is God, from the simple fact that he wrought miracles! Yet this is done in the Union Questions—a work probably more extensively used in the Sunday Schools in the United States than any other. Probably several hundred thousand children are instructed from this manual—receive some of their most lasting impressions in regard to the meaning of the New Testament from a work in which they are taught that Jesus Christ must be the Supreme God, because he was able, by his word, to multiply the loaves and fishes, to still the raging of a tempest, to heal the sick, or to raise the dead to life!

We neither mistake nor mis-state the case. Take the following for an example. The twenty-second lesson in the first volume contains an account of the miracle of feeding five thousand men with five loaves and two fishes: in reference to which the following questions are proposed.

"Who alone could cause the loaves and fishes to increase? Who created them at first?—What evidence have you in this lesson that Christ is God?" Vol. . p. 88.

Similar questions are proposed in reference to almost every miracle of our Lord. Take another specimen. The following questions occur in the seventeenth lesson, in reference to the miracle of stilling the winds and waves.

"Do the winds and waves obey any but God! Did not this miracle prove Jesus to be God?" Ib. p. 71.

The evangelists inform us that at the commencement of the the storm Jesus was asleep on a pillow. In reference to which circumstance, the question is proposed—

"Does that show that he was *man* as well as *God!*" Ib. p. 70.

Many questions like the following occur in the work before us:

"How were the three persons of the Godhead manifested to man, at the baptism of Jesus!" Vol. I. p. 42.

"Could any mere creature give such power!" [viz: as Jesus gave to the twelve apostles.] "Who, then, must Christ have been?" Ib. p. 76.

"What do you owe him," [Christ,] "since you have been made by him?—John says, *the Word* was God: Can you mention any other passages of scripture which prove that he is God!" Ib. pp. 46, 49.

"John says he created all things: Where else in the scripture is he mentioned as Creator!" Ib. p. 49.

What confusion must there be in the mind of an intelligent child, who, after being taught in this way, that Jesus is God, meets with the following questions, which are found in the same work.

"Whom has no man seen? (John i. 18.)
"Who has declared him?
"Who is the only begotten Son!" Ib. p. 50.
"Why *had* God forsaken him?" (Matt. xxvii. 46.)
"Had *he* deserved to be forsaken of God?" Ib. p. 133.

But it is in reference to the conclusions drawn from the miracles of Christ, that we complain of dishonest dealing. The subject is one, we contend, of no common importance. It is no small thing that half a million of the rising youth of our country, are, we will not say indoctrinated in error, though this we believe, but taught to reason most absurdly from admitted facts. For we put the question to the Orthodox themselves, and we do it with great solemnity—we ask whether they are prepared to defend the kind of reasoning on which we have animadverted? Do they really believe that the inference is a legitimate one that Jesus is God because he wrought miracles? If so, what will they say of the miracles of Moses, Elijah, and others, which are recorded in the sacred writings? If it is a legitimate inference from the miracles of the loaves and fishes that Jesus is God, may we not infer from the miraculous supply of meal and oil, in the case of the widow of Sarepta, that Elijah was God? Elijah also raised the widow's son to life, called down fire from heaven, and himself ascended thither in a chariot of fire. Add to this, that his name is by interpretation *God our Lord*, as that of Immanuel, given to Jesus, is *God with us*. Are our Orthodox brethren then prepared to follow out the principle adopted in this manual to its legitimate consequences, and to say that every one who performs a miracle is God? If not, are they willing that their children should be taught to reason thus inconclusively? Is it lawful, is it right, thus to trifle with the sacred writings? We are confident that every fair mind must perceive, at a glance, the disingenuousness of such a course, and that many, who, through ignorance or inconsideration, have given it their countenance

will reprobate it at once, as soon as the facts come to their knowledge; and we greatly overrate the intelligence and honesty of the Orthodox community, if the evil be tolerated much longer, and if a revised edition of the work, of whose general character we have formed so favorable an opinion, be not called for speedily, and in a voice that will be heard."

On this the Christian Register, published at Boston, Mass. remarks:—

"We republish the above excellent remarks from a conviction of their great importance. Let them be read and pondered. Let the public know what are the books used and the instruction given in the Sunday Schools, which they are called upon to patronize, before they yield them their support and encouragement. Let parents be alive to the incalculable injury which their children receive, by the union of instruction and sophistry, of useful knowledge and absurd theories, in their early religious education. Let them entrust the susceptible minds, which they are called to train up for immortality, to those teachers only whose religion is not at war with their reason, and in whose instructions, the whole nature of the child, the intellect as well as the feelings, the head as well as the heart, receives a due share of attention.

From the Christian Register.

THE EPISTLE OF CLEMENT TO THE CORINTHIANS.

'Ye are contentious, brethren, and zealous for things that pertain not to salvation. Look into the holy scriptures, which are the words of the holy spirit. Ye know that there is nothing unjust or false written therein. Thou wilt not find that good men were ever cast off by such as were good themselves. They were persecuted, indeed; but it was by the wicked and unholy. They were cast into prison and slain; but it was by the unrighteous. Was Daniel cast into the den of lions by men fearing God? Ananias, Azarias and Misael, were they cast into the fiery furnace by the sincere worshippers of the Most High? No. It was by wicked and ungodly men; who did not consider that God is the protector of those who serve him with a pure conscience. Let us therefore, join ourselves to the righteous and innocent; for such are the true servants of God. Wherefore, then, are there strife and anger and divisions and sects among us! Have we not all one God, and one Christ! Is not the spirit of grace poured out upon all? Have we not one calling in Christ! Why then, do we rend and tear in pieces the members of Christ! And raise seditions against our own body! And are come to such a hight of madness, as to forget that we are members one of another! Remember the words of our Lord Jesus, 'Wo to the man by whom offences come.' Your schisms and divisions have perverted many. They have caused doubt in many, and grief in us all; and yet your divisions still continue.

'Take the epistle of the blessed Apostle Paul: what did he write you, and admonish you respecting himself, and Cephas and Apollos, because that even then you had began to fall into sects and parties? But your error was then much less, because you placed your affections upon *Apostles*, and another who was highly approved by them. But consider, who are they who now lead you astray, and lessen the reputation of that brotherly love which was so eminent among you! It is a great shame, my brethren, and unworthy of your Christian profession to hear, that the ancient church at Corinth should, by one or two persons, be led into divisions and sects. The name of the Lord is blasphemed by this folly, and yourselves are in great danger by it.

'Let us, therefore, with all haste put an end to these divisions; and let us pray God to be reconciled to us and restore us to a becoming and holy conduct of brotherly love. For this is the gate of righteousness by Christ, by which all who enter therein are blessed, doing all things without disorder. Let a man be faithful, and powerful in the utterance of knowledge, let him be wise and judicious in his words and pure in his actions. But still, by how much more he seems to be above others, by reason of these things, by so much the more will it behove him to be humble, and to seek what is profitable to all men, and not his own advantage.

'Who is able to express the excellency and beauty of charity? It unites us to God. It covers a multitude of sins. It endures all things. There is nothing sordid or selfish in charity. It does not place itself above others; admits of no divisions; is not seditious; but does all things in peace and concord; and *without it nothing is pleasing and acceptable in the sight of God.*"

Dialogue between a Preacher and Anomos,

(CONTINUED FROM P. .)

Ano: My dear brother and friend, I rejoice to see you. My soul doth magnify the Lord. As far as the East is from the West, so far hath he removed my transgressions from me.

Pre: I rejoice with you, and give thanks to God for his great mercy in delivering you. I know you feel free to relate the exercises of your mind, and heart to one whose love you cannot doubt. I am desirous to hear them.

Ano: To me it is a pleasure to speak of the great things my Lord has done for me. You witnessed in part the keen distress of my mind at our last interview. My mind was vacillating between hope and fear. By the encouragements you ministered from the word of the Lord, hope preponderated. I then resolved that I would serve my Lord as long as I lived, that I would deny myself, take up my cross and follow Jesus. I was convinced from reading the New Testament, that in apostolic days, as soon as any believed in Jesus as the Saviour of the World, and were determined to forsake all sin, and to follow him, that they were straightway baptized in the name of the Lord Jesus. I felt the

spirit of obedience, and was determined through baptism to enlist under the banner of the Lord, and enter into the kingdom, hoping according to promise to receive the remission of sins and the gift of the Holy Spirit. You immersed me. I immediately parted with you and returned home. While I was walking on alone, the inquiry arose in my mind, have I received the remission of my sins? Have I received the gift of the Holy Spirit? I could not determine; yet honestly I could appeal to God, that nothing I desired more. An event of my youth at that time occurred to my mind. When a boy I committed a great offence against my father, in defrauding another boy of a knife. My father having gotten knowledge of it, called me to account. He laid before me the heinousness of my offence—the disgrace brought on him and myself, and how hateful it was in the sight of God. I wept from a hearty conviction of my crime. My father said to me, go and restore the knife to the boy, and ask his pardon, and I will forgive you. I cheerfully complied, firmly believing my father would forgive me, when the condition was performed. This incident led me to think thus; I have grievously sinned against God in thousands of instances. He has told me to confess my sins, to repent and be baptized for the remission of sins, and that I should receive the gift of the Holy Spirit. Have I not sincerely confessed my sins? Yes; the Lord knows I have. Have I sincerely repented? Yes; the Lord knows the purpose of my heart to sin no more. Have I not honestly obeyed his ordinance in being baptized? Yes; to the heart searching God I could appeal. Did you believe your natural father had pardoned you when you complied with his will? and can you not believe that God is faithful who has promised? My soul replied, I do believe. From that moment I date my reception of the Holy Spirit. My joy was unbounded—never did I before know comparatively what humility was. A sense of the majesty of God, his love—his mercy—his grace through his Son to a lost world—to unworthy me, overwhelmed my mind. I sunk at his feet and adored—I loved him; I loved the world of mankind, and sighed for their redemption. Precious Jesus! how shall I praise thee! how can I sufficiently adore the grace of God!

Pre: Ah! brother, praise is comely for the upright in heart.—Our duty now, is, to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. If we do these things we shall never fall.

Ano: I experienced a few weeks ago a severe trial. I attended a Baptist meeting where the Lord's supper was administered. I applied to the church for admission to the ordinance, feeling a disposition to obey my Lord in all things. They required me to tell my experience, I complied. They were unanimous to give the right hand of fellowship. They required me to be baptized. I informed them I had already been immersed. By whom? I informed them you baptized me. They let me know that my baptism would not do, as being performed by one who would bear

no other name than *Christian*, and have no other confession of faith than the Bible—that the administrator was a heritic, believing that there was but one God, and that Jesus Christ was the Son of this one God, and was not this one God himself—that he denied that the atonement means satisfaction to law and justice, made by the active obedience of Christ to the precepts of the law, and his passive obedience to its penalties, as a surity in the stead of sinners; but he heretically believes that atonement means reconciliation of the sinner to God—he believes that an unconverted, unregenerated sinner can, and must believe in the Lord Jesus, previous to salvation or justification; and he denies the wholesome doctrine of the immediate operation of the Spirit on an unbeliever, to enable him to believe. Baptism performed by such a heritic could not be valid. Feeling no disposition to deny my baptism by being re-baptized, I retired from the church into a private place for meditation. These people acknowledge me a Christian, and are willing to receive me a member of their church, provided I take their name and creed for mine, and submit to their baptism; if not, though an acknowledged Christian I must be excluded from the family of my Lord, and shut out from the priviliges of his house! Who gave them this power and authority? Not the Lord Jesus I am sure. For he would never cast out the poorest lamb of his fold. Is this what is called Sectarianism? I concluded it was, and felt determined never to unite myself with it.

Pre: In this I am convinced you are correct, for sectarianism is as directly opposed to the genius of the gospel as darkness is to light. Yet I view my brother on dangerous ground. You must watch and pray lest you enter into temptation; the dreadful temptation of despising the people, while you so cordially despise their sectarianism. There are thousands of God's dear children in Babylon, mystery Babylon, who are detained there by the enslaving fetters of men, and human veils cast over their eyes to prevent the entrance of divine light. Their prejudices are excited, and riveted against reform by men, who live on the ignorance of a party; or who having long drunk of the new wine of Babylon, have their taste so vitiated, that they reject the old, saying the new is better. They will hold up to view, all, who would reform them and lead them to light and liberty, as enemies of the cross, as deists or infidels in disguise. They warn the people from hearing them, and close every avenue of access to them. Yet the light of truth is entering the minds of thousands, who will not hold their peace day nor night till Zion shall be delivered. You seem to think that the Baptist church is alone intolerant; in this you are mistaken. Other sects possess the same spirit, and may have treated you as unfriendly as they, had you applied to them.

Ano: If all Sectarians will reject me unless I submit to their names, creeds and dogmas, how can I obey my Lord in receiving the Lord's supper?

Pre: There is a people, who like yourself will not unite with sectarians; but have taken the Bible alone for their directory, and the name *Christian* to the exclusion of all other names. They receive into fellowship all who believe in the Lord Jesus Christ as the Saviour of sinners, and who humbly obey him in all things; who love the Lord and his people, and delight in his ways. We hold fellowship with all Christians.

Ano. With these people I am resolved to unite, and I pray God to keep me in his Spirit unto eternal life.—EDITOR.

The penultimate argument of Sectarians against those who are laboring to promote the ancient order of things.

The weakness and fallacy of their mighty arguments have failed—children can detect and expose them by the light and power of truth. Declamation and bold assertion are resorted to, and substituted for argument. We acknowledge its force on a certain class of mankind, such as are ignorant of the scriptures, and dupes to the clergy. The labor of reasoning from the scriptures is generally abandoned by the orthodox, and the shorter and more effectual method of declamation and defamation is adopted as by general consent, from the D. D. down to the most illiterate ignoramus of the clerical order. We will give a specimen of the argument now so generally used from the pulpit. "My brethren, we are in danger"—(the craft we presume, for surely Calvin's elect can never be in danger)—"We live in perilous times"—(Yes indeed, increasing light is making manifest their devices.) "The enemies of the cross have always hated the light, and loved darkness—rest assured whenever you see an unregenerated man approve of a doctrine, that doctrine cannot be true; for if it were, he would hate it: and *vice versa*, if a regenerated man approve of a doctrine that doctrine is true." (If this be sound logic, Calvinism must be false; for how many unregenerated men have I seen, who appeared to be so zealous as to die in its defence: Calvinism must be false, because many regenerated Arminians have not loved, but hated the system. For the same reasons Arminianism and every other ism must be wrong. This argument is a bold assumption, suited only to a haughty *exclusionist*.) "In the last century, Voltaire and his coadjutors in infidelity did all they could to overthrow Christianity; but all their efforts were vain. Their system was too glaringly absurd to gain the attention of the world. Since that period a new species of infidelity is introduced, of an alarming nature. It originated with the German infidels, is received and advocated by the Boston infidels, and is openly avowed and preached in the West by many. It spreads and prevails to an alarming degree. Beware of these Arians, Socinians, Infidels, Deists in disguise, who plead for the Bible as their only directory, and as alone of divine authority, &c. They are wolves in sheep's clothing." This I call their penultimate argument. What may be the ultimate one I cannot tell. How high this argument raises the

angry passions of clerical dupes against us! they look upon us as the enemies of the cross; their love and friendship are turned into hatred; and they are almost prepared to unsheath the sword, and cut us off as the enemies of God and man. The men of business, and men of pleasure, who have no time nor inclination to read the Bible, hear these declamations without contradiction; and by frequently hearing them repeated with apparent earnestness, are at length prepared to receive them.

Men and brethren, hear our defence. Do justice to yourselves; do justice to our calumniators; do justice to us, the accused. We ask you, why are we called infidels, deists &c.? Is it because we have rejected the Bible, the book of divine revelations to the world! No: this cannot be; for we so highly prize this Book, that we have rejected all its competitors, the Westminster confession, the Philadelphia confession, the Methodist book of discipline, and every other creed formed by man as authoritative, and have received the Bible alone as the Rule of our faith and practice, and are honestly endeavoring to form our lives by it, our enemies being judges. Do they call us deists &c. because we have disbelieved and rejected the Father, and the Son, and the Holy Spirit? No: We have ever publicly professed to believe in the Father, and in the Son, and in the Holy Spirit, as the scriptures teach. Do they call us infidels and deists because we disbelieve one doctrine taught in the Bible? No: we boldly say, that there is not a doctrine taught in that precious book, and shewn to us as contained in it, that we reject. I will now shew you the true reason why we are thus invidiously called by the orthodox, nor can they conscientiously deny. Because by the light of the Bible, we are exposing the foundations of sectarian kingdoms as founded on the sand—we are detecting the errors of their faith and practice, as very far from the ancient order of things—we have caused the people to inquire for themselves, and many are preparing to leave Babylon. We boldly and fearlessly shew that sectarian kingdoms are founded not on the truth, but on opinions of truth; and that these opinions in many instances are at war with the truth.

The penultimate argument of the Rabbies of old, against the Saviour was, "He deceiveth the people; he is a blasphemer; he hath a devil in league with Belzebub, the prince of the devils. Why hear ye him? This argument produced the desired effect. The people were now prepared for the ultimate argument, persecution to death. Nothing strange happens under the Sun. What is now, has been formerly.

O ye persecuted few, who for the truth's sake endure the frowns and buffetings of men—who esteem the reproach of Christ greater riches than the treasures of Egypt; who esteem all things loss for the excellency of the knowledge of Christ Jesus, your Lord—persevere in the good work. Fear not the revilings of men—ever remember, Jesus reigns—obey his orders, and the pleasure of the Lord will prosper in his hands. The shout of

Zion coming up out of the wilderness will soon be heard—her glory will soon be seen and her oppressors mournful cry will then be raised, "Alas! alas! that great city! Be humble—be one in your efforts. Watch and pray. Be diligent in your calling—and ever abide in the spirit of your Lord.—EDITOR.

Extract of a letter from a Brother, dated Feb. 14, 1836.

Dear Brother:—In this town there are 10 or 12 believers in the Lord Jesus Christ, who have taken the name Christian as that by which to be called, and the Bible as their only creed. We have emigrated from other churches of the same name, but there is no church of Jesus Christ here. (I speak in reference to those who are untrammelled by party names and creeds.) There is a Baptist Church here, the great majority of whose members are in the liberal and Christian spirit the Bible breathes, who are decidedly in favor of taking the name of their Saviour, to the exclusion of all others, and his word as the alone rule of their faith and practice; but from the opposition of a few members, who are opposed to all reform, they continue a Baptist Church. Now we are decidedly in favor of uniting with those brethren and sisters, whose views of gospel truth and order are so much in unison with our own, and who are equally opposed with ourselves to all partyism: if we can do so upon Bible principles. Yet we believe it would be improper to join a people who adhere to a party name; and while those brethren suffer themselves to be controlled by an obstinate few, and do not come out from among Sectarians, we think they are acting improperly; and we also think we would do wrong to join a party Church. Should not those brethren whose hearts are warmed by the love of God, and whose understandings are enlightened by the word of truth, reject their party name and creed! We desire to associate together upon the foundation of the apostles and prophets. For we never can bear the idea of uniting with a Sectarian church of any kind. Do Brother Stone answer this letter, for we want to do right if we can. Would it be prudent to unite with these liberal and friendly people, while they continue Baptists? And are the majority doing right to suffer themselves to be controlled by a small minority? Do give us some advise.

Is not the name Baptist equally as Sectarian in its character as Roman Catholic, Methodist, &c? Is there any authority in the Bible for a Baptist church? I must hold my pen, question after question, and thought after thought press upon me. Oh! the evils of Sectarianism, what strife, division, hatred &c. it produces. A. B.

REPLY.

Dear Brother:—I have seriously taken the contents of your letter into consideration, and will cheerfully give you the result of my thoughts. That sectarianism is anti-Christian, and that party names, and party-authoritative creeds, are its great sup-

porting pillars, can scarcely now admit of a doubt. Neither you nor the liberal Baptists in your town entertain any doubt on this point; therefore I conclude they are wrong in supporting them, and so would you be in subjecting yourselves to them. It is high time to cast off every work of darkness, enlist under the banner of Emanuel, and follow him, who will lead from the wilderness and from Babylon unto Mount Zion, the city of the living God. The time is come, when we must forsake father and mother brothers and sisters for the kingdom of heaven's sake. Whosoever shall love these more than Christ, and therefore, to please them continue in Babylon, must expect to partake of her plagues. My advise to you, and the free Baptists among you, is to unite together on the true foundation, the New Testament, and wear with consent no other than the name *Christian*. Many are acting in this eventful day from human policy, and not from their own convictions. Their reasons may be plausible and to themselves satisfactory, yet the old adage will hold good, "Honesty is the best policy." A brother James Clack of Georgetown O. has made similar communications respecting the liberal Baptists and the church of Christ in that neighborhood. The same advice do I give them.—EDITOR.

"UNGENEROUS ALLUSIONS."

In the Baptist Chronicle for April, I find an intended philippic under this head. Mr. Chambers seems to think himself persecuted by Mr. Campbell and myself, because we alluded to him as a barrister. I assure Mr. Chambers that he is mistaken with regard to me; for I as highly respect all worthy gentlemen of the bar as any other class of the community. But of two particulars I have entertained but little doubt, lawyers themselves being witnesses; that this class of citizens, with a few exceptions, endeavor to defend their cause at the bar, right or wrong; and that they are generally better acquainted with law, than they are with the gospel. Believing these to be facts, on this ground I endeavored to apologize for Mr. Chambers' aberrations from what I thought to be right. I consider therefore his defence of lawyers as entirely gratuitous; nor can he, if he designed it, make them believe that I have attempted to detract from their high standing and respectability. They are too well versed in chicanery to be misled by sophism. Indeed, I made honorable mention of him as a barrister. Had I in Billingsgate slang stiled him a *pettifogger* and defined that I meant a lawyer, who attended the docket, and marked his name as a volunteer to all suits, where he could find a vacancy, and who was in the habit of under bidding his brethren in the same profession, then he would have had just cause of complaint. But nothing like this have I done.

My last reply to the Editor of the Chronicle has put him in a very bad humor—it has acted as an emetic in causing him to throw off a quantity of morbific bile. This, it is hoped, will have

the good effect of restoring health to the disordered system. It is a pity that the bile has fallen upon one of the "religious pages" of the Chronicle, and has so "stained" and defiled it that pure eyes are tempted to turn away from the sight. A few more such blots of deformity will destroy its religious character.

He thinks, rather affects to think that I am conscious that in fair argument I have no longer ground to occupy. Strange! very strange! for we have hardly begun the argument on the topics suggested. I had invited him and his brethren to an investigation of those doctrines, which he said were an impassable gulph betwixt us. This I did not to elicit controversy, but truth. I wished that he would state and defend them. But he durst hardly venture to express an opinion, hiding himself under a few expressions of scripture, which had long been wrested from their true meaning to establish doctrines nowhere taught in the Bible. One of his doctrines he has ventured to expose to view, which is: That God the Son, the only true and eternal God, was made a curse for sin; That is, that he hung on the tree, suffered and died. This I denied was to be found in the Bible. I said it was contrary to Mr. C's own confession, meaning the Baptist Philadelphia confession, which is the Constitution of the Elkhorn Association, of which association Mr. C. is a member. For that confession declares that "God is without body, parts or passions." If without passions, how could he suffer? If without body, how could he be nailed to the tree? If without parts, how can he be perfect God, and perfect man? I say fearlessly that this article of the confession denies the doctrine that the only true and eternal God suffered. But Mr. Chambers says, I have acknowledged that the doctrine that God suffered and died, is a Calvinistic doctrine. He cannot therefore see my consistency in saying it is contradicted by his own Calvinistic confession. I am perfectly correct in asserting that his acknowledged confession, denies that the only true and Eternal God suffered—and I am equally correct in asserting, that it is a doctrine of Calvinism that God did suffer. Will Mr. C. deny it? Is he not a Calvinist, and does he not avow the doctrine? Were it necessary I could easily prove, as I have in former writings done, that the very creeds of Calvinists teach the doctrine that the only true and eternal God suffered and died. The inconsistency is not in me, but in the creeds, which both affirm and deny the same proposition. This is the character of all the man made creeds I have seen. Mr. C. has not yet learned the art of reconciling contradictions. He had better make himself acquainted with Erskine's riddles, before he attempts it.

Mr. C. in his strictures had made some very harsh expressions against my confession of faith. As he knew, and all knew, that I acknowledged no confession but the Bible, I concluded that he was censurable, and warmly defended that book. He has explained in his April No. and the explanation is received. Yet no one from reading his language would understand it differently

from myself. He ought not to have indulged in so much temper, because he was misunderstood by me. He ought to have noticed also the doubt I expressed ("if I understand them") for I confess, though the language was plain, that I could hardly admit it to mean what was conveyed by it.

Mr. Chambers descends from the dignity of a religious journalist to low personal invective. He assails my moral and religious character, in doing which, he has undesignedly raised it to an eminence I never anticipated. He says, "Whenever we desire to learn divinity, we shall not undertake to do it at the hands of one who so often crosses his own track, both in practice and principle; as on one day to belong to one denomination, and on the next to another; and as on one day to contend for a principle, and on the next to deny it." These charges are very vague, and every body that reads them is left to conjecture their meaning and put what construction he pleases on them. The idea which must ultimately fix in every intelligent mind is, that I am as unstable as water, in practice and principle; that I am constantly or daily changing my denomination and principles; for Mr. C. speaks in the present tense, "who so often crosses his own tract &c." Does not Mr. C.—do not all the people of the west know this charge to be false? I was once a Presbyterian, and left this denomination and took that of *Christian*. I was once in the system of Calvinism, but relinquished this for the Bible. How often have I changed my denomination? *Once*, and but once. Does *once* signify *often?* How often have I changed my principles? But once, when I changed from Calvin's principles, and adopted those of the Bible. I have frequently seen reason to relinquish a notion or opinion of some Bible principle, when convinced that it was wrong, and what thinking, honest man does not the same? Who can pretend infallibility? Who has at the commencement of his religious course, been so free from error that he has had no need afterwards to change his views?

But Mr. Chambers has no desire to learn from one who has changed his denomination and principles so often as I have, that is *once!* Has he forgotten that Paul and the other apostles changed their denomination and principles? Has he forgotten that Calvin and the other reformers were once Roman Catholics, and changed their denomination and principles? Does he not know that many of the Baptist preachers were once of other denominations and principles? Does he not highly esteem one as a teacher, not 50 miles from this place, who has very often crossed his track in practice and principles? Will he learn from none who have ever changed their denomination and principles? Will he in the nineteenth century teach the world this doctrine, and expect their approbation? Let him then fearlessly proclaim, O ye Presbyterians, Episcopalians, Methodists, Christians, Quakers; ye Baptists and Pedobaptists; ye Arminians, and Calvinists; ye men of every denomination and principle; stand fast and firm in your faith—change not your denomination nor principles. If you do

you will have rendered yourselves unworthy to teach divinity, and we desire never to learn it from you!

It is a fact that the wise and good are the men, who have most commonly changed from error to truth; and the mercenary and ignorant bigots are those who most generally remain firm even in error. I therefore view it no crime nor disgrace to have changed my denomination and principles, (doctrines I suppose he means.) Nor would Mr. C. had I become a Baptist and received the Baptist doctrines.

Mr. Chambers prefers another charge against me infinitely distant from fact, and more groundless if possible than the former. It is this, "He has uninvited, under the garb of sanctity, with a view of throwing coals of fire among brethren, undertaken to obtrude himself into the service of others, as the Ucharistic Altars of several denominations, of the highest standing, can abundantly testify." *Ucharistic Altars!* of such I have never heard nor read before. I suppose he intended *Eucharistic*, a derivative from Eucharist, a name given by men to the Lord's supper. I ask Mr. Chambers, of how many denominations have I obtruded myself upon their Eucharistic Altars? I defy him and the world to point out *one*. At the Presbyterian Table of the Lord's supper I have never sat since the day I left them, nearly 30 years ago. At the Baptist Table I cannot remember of having ever sat in my whole life. At the Methodist table I sat when I was a Presbyterian; but I cannot remember that I ever have once since I changed my denomination.

Where now is Mr. C's abundant testimony of the various denominations of high standing, that I have obtruded myself upon their Eucharistic Altars? Not one can or will testify it—all with one voice will testify the contrary; all must charge him with calumny. Had he the feelings of a man (I do not say of a Christian) he would hang his head and blush. For the sake of his worthy connexions I am sorry to see him thus exposed. It may be the means of reclaiming him from the path of error.

I hope my patrons, my brethren and the public will excuse me for bestowing so much attention to Mr. C's abuse. He will no longer be considered as an object of my attention, unless he should hatch up other charges to affect my standing in society. From his Editorial remarks on divinity I cannot hope to learn, nor indeed can I reasonably expect to learn this, from one whose attention must be supremely fixed on the particular business of his profession. His correspondents shall be respectfully regarded, when they use argument instead of railing.—EDITOR.

SUNDAYS AND SUNDAY MAILS.

We are grieved to see in some of the Eastern Journals something like a disposition to destroy the idea of a Sabbath under any name. I should rejoice to see that day more religiously observed by all. I have disapproved the attempt to urge Congress to legislate on the subject, and have been disgusted at the zeal of

the clergy in their bold attempts to have it effected; yet I have seen the opposite party run into a criminal extreme on the same subject. These last by their untempered zeal against stopping the mail on the sabbath, have rather done a real injury to their cause, than otherwise. I have also seen with pain in one of those prints, sentiments expressed, which seem pretty plainly designed to destroy the duty of prayer. This is done in order to strike at the practice of Congress, paying preachers to pray for them out of the public treasury. We are also opposed to this conduct; but shall we therefore bring the duty and high privilege of prayer into disuse and contempt? God forbid! While the clergy are suspected of having designs to establish their religion by law; these are suspected as having designs to overthrow Christianity *in toto*.—EDITOR.

REVIVALS.

GIBSON COUNTY, IA. March 27, 1830.

Brother Stone—The prospect for the advancement of the Redeemer's kingdom, in this part of God's vineyard, is somewhat flattering. In a few months past, there have been 32 added to the church at Union. In Posey county, Ia. on the first Lord's day in the present month, I baptized 12 persons; on the Thursday following, one; and there are more, who, we expect, will soon attend to that ordinance.

A hint to leading characters in the Christian Church:—Be not high minded, but fear. ELIJAH GOODWIN.

TIPPACANOE COUNTY, IA. March 1, 1830.

Dear Brother Stone—I have just returned home from a preaching tour, through the lower parts of Tippacanoe, and through Fountain and Montgomery counties; on which tour I have seen weeping mourners and rejoicing Christians. I visited several churches called by the Christian name, some of which are numerous for so new a settlement, not being more than perhaps two years since they were organized, and some much less. They contain from 30 to 50 members on an average. I think the spirit of opposition is subsiding very considerably, and the cause of Christian liberty is gaining ground. I have, since I wrote you last, planted a small church in the neighborhood where I live, consisting of nine members, and I think the prospect of an increase good. May the Lord revive his work!

JAS. KINKENNON.

Extract of a letter from Elder JOSEPH BAKER, *dated*

CHILLICOTHE, O. March 18, 1830.

Brother Stone—I have just returned home from a tour of preaching in Jackson county. I find that the doctrine of the Sonship of Christ has become orthodox in that county, and in the borders of the counties adjacent; of course the doctrine of

the trinity is become heterodox. For five or six years there has been but little disputation about doctrine. The Christian Churches, in this country, are well established in the faith of the gospel, and are increasing, but slowly. Sixteen have united with us since my last communication to you.

MILLIGAN'S COVE PA. March 24, 1830.

Dear Brother:—The work of the Lord is gloriously triumphing in Pennsylvania.

Since my last to you, four weeks ago, I have received ten into connexion, and baptized three. There is a number of weeping mourners on my circuit inquiring what they must do to be saved: I directed them as Paul did the jailor, to believe on the Lord Jesus Christ, and they shall be saved.

Sectarianism is fast losing ground; a door of inquiry is opened, and people are no longer contented with ignorance. We have appointed two camp-meetings in Bedford co. Pa. one to be holden at Henry Barton's, Brushcreek valley, to commence on Friday before the first Lord's day in August next; the other to be holden in Cumberland valley near brother Ashes, commencing on the Friday before the fifth Lord's day in August. We invite as many of our travelling Preachers to attend as possible. We hope to have a large harvest. O God send forth thy light, and thy truth!

The Brethren have also appointed a Christian Conference, to be holden in the Pleasant Grove meeting house, Georges hills Alleghany Md. to commence on the Saturday before the first Lord's day in September. D. LONG.

Bro: S. G. MARSHALL has recently returned from New-Castle, Ky. where he and the young brethren Patterson and Sidener have been preaching for some months past. He informs us that a good work is still progressing in the neighborhood of New-Castle. Within two months upwards of 20 had been united with the church, and many are anxiously seeking the Lord. Human creeds and party names are sinking in the estimation of the people. Ten of the respectable members of the Baptist Church have renounced their party creed and name, and have united with the Church of Christ in that vicinity, and many more appear to be advancing to the same point.

Bro: DANIEL OSBORN, of Ia. informs us of a glorious work of grace near Danville, Ia. He says, bro: M. Combs baptized 40 in one week lately, and the work is progressing. It is chiefly among the Friend Quakers. In bro: Watson Clark's bounds, in Fountain county, Ia. a great and extensive work is progressing; large additions are daily made to the churches.

Near Greencastle, Ia. the same glorious work is going on. O that the good work may extend and spread to the ends of the earth! EDITOR.

TO THE PUBLIC.

☞It having been widely circulated in an address of the friends of Sunday post offices and mails, adopted at Tammany Hall, Dec. 24, 1828, and elsewhere, that only three thousand and thirteen of the six thousand two hundred and thirty-six names attached to the memorial to congress from New-York last year to repeal the law requiring a violation of the Christian sabbath, are to be found in the City Directory, the undersigned, acting as a committee, have caused the Directory to be examined and the facts inquired into.

So far as the examination has been made, upwards of *twelve hundred names* on the memorial have been found in the Directory, in addition to those admitted to be there in the address. And there is no doubt, that on a further investigation, a larger number could be ascertained.

It is well known that there are thousands of men in the city whose names are not in the Directory, who have a right to petition congress. The Directory does not usually give the names of persons who are not house-keepers, or principals at placea of business.

The above is submitted to the public without comment.

Richard Varick, John D. Reese, Thomas Stokes,
Joseph Smith, John Stearns, Arthur Tappan.

REMARKS.—The above note was sent us for publication by an unknown correspondent. We feel always disposed to correct errors, and therefore willingly have inserted it. Yet the same disposition inclines us to give the reply of the committee who made the charge: which is as follows·

"The committee in reply stated, that no evidence has been produced which proves that their charge is not substantially correct. And further that if it be admitted that 1200 additional names are to be found in the Directory of 1829, in addition to those acknowledged by them, still 2000 names, or about one third of the whole number affixed to the memorial, are by dint acknowledgement not to be found in the city Directory. The committee state that the memorial was taken into at least one Sunday School, and signed by scholars, and specified the school which they allude to."—*Gos. Lum.*

NOTICE.

The Editor and brother F. R. Palmer expect to preach in Louisville the third Lord's day of May, and the Saturday night before—at brother Daniel Garth's in Oldham co. the Thursday following—and near New Castle the four following days in the neighborhood of Brother Turners.

☞Elder John Longley desires all communications to him, to be directed to Nashville Ia.

PROPOSALS BY EPHRAIM A. SMITH,

FOR PUBLISHING BY SUBSCRIPTION

THE HISTORY OF THE CHRISTIAN CHURCH,

From the Birth of Christ to the Eighteenth Century; including the very interesting account of the Waldenses and Albigenses.

BY WILLIAM JONES.

In consequence of the frauds that have been practised upon the public, by persons publishing Books by subscription, I deem it necessary to state, that the contemplated edition of Jones' History is not to be published for the purpose of realizing a profit by the sale, but solely with a design to extend the circulation of this valuable Work among those who have not the means to procure the great number of voluminous works from which this is compiled, or leisure to examine them all, if in their possession. In order to effect this object to the greatest extent, the Work, containing 576 large 8vo pages, will be delivered to subscribers, well printed on good paper, and in excellent binding, for TWO DOLLARS A COPY. (The same work is sold in this State for *Five Dollars.*) ☞That the public may be assured, respecting the mechanical execution of the work, it is only necessary to state, that it will be printed at the "*Transylvania Press*," *Lexington*, *Kentucky*, and will be bound by *Mr. Benjamin Keiser* of the same place.

March, 1830.

I hesitate not to pronounce this the best work I have read of the kind. It should certainly be possessed by every one who wishes information of the past events of the Christian Church; especially should it be read by public teachers. Mr. Jones, in a few instances, has shewn a partiality for a few *orthodox dogmas*, and thus far has wandered from the path of a historian; but in the general his works exhibit more impartiality than any I have read. EDITOR.

NOTICE.

Our patrons and agents will please to remember us. We need their pecuniary aid in carrying on the work. I entreat my agents to use their best endeavors to collect for the former volumes, before they be forgotten, and lost. If possible, remit to me by private conveyance; for of late I have lost much by default of the P. O. department. Some send me from a distance one dollar; the postage of which is one half. I wish them to send small sums to the nearest agent, who will remit to me.—EDITOR.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,
AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL.

VOL. IV.] GEORGETOWN, KY. JUNE, 1830. [No. 7.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

From the Christian Register.

RESPECT FOR THE SCRIPTURES.

'The cloak that I left at Troas, with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.'—2 Tim: iv. 13.

It is to be greatly feared that the heated controversies on religious subjects, which have done so much mischief already, may end, more injuriously still, in a great increase of infidelty. It is natural for the human mind to fly from one extreme to another. After believing too much, the transition is very easy to believing too little. There is danger that the public mind will be left entirely afloat. Even those, who are more rigid appear to be quite unsettled. They evidently have become convinced that the more absurd opinions of ancient Theologians, just emerging from the dark ages, are such as can no longer be defended before the thinking part of the community. We begin to hear a great deal about 'modern orthodoxy,' as being more rational, implying that the ancient orthodoxy is too absurd to find advocates, now. Yet any essential change of opinions is a change of the system. The orthodox are tied down to *one* peculiar set of doctrinal sentiments. When we used to ask, what is *orthodoxy*, we were referred to the institutes of John Calvin and to the catechism of the Westminster divines. Orthodoxy does not admit of any 'modern' innovations. As a system, it must keep exactly where it is. Any advance, any new light, or any improvement, would be heresy, as being a departure from the ancient faith. The system must be as fixed as fate.

When the orthodox system first began, it was not in a period of the world, nor under circumstances favorable to researches after truth. Mankind had been passing through the dark ages

of a thousand years. John Calvin, the head of the reformers, needed himself to be reformed: he was nothing more than a fallible individual; whose talents were not able to consecrate his authority; whose memory comes down to us loaded with great errors and defects. It was no better with the Westminster assembly of divines. They were the creatures of a turbulent civil faction, trying to establish themselves in perpetual power. These divines were allowed to discuss no subjects but at the dictation of their superiors. They were intended to subserve the purposes of the faction, who created them; and, in whose election, ministers and churches and people had no voice. After all, there was nothing like unanimity among them, either in their opinions or results. They were made up of the three prevailing sects of that day, the Presbyterians, Erastians and Independents; the two last named quitted the Assembly, the moment they discovered there was likely to be no such thing as religious toleration. The remnant continued to dwindle, till they found it difficult to keep together members sufficient to make a quorum for business; while these *few* took quite as much care about senseless ceremonies, as about the doctrines of truth. Among the *people* also of those times, there never was any general agreement in religious opinions. For ages, nothing could be more changeable than their creeds. Both divines and people altered, almost as often as they changed their civil and Ecclesiastical Rulers. What was orthodoxy in one reign, was heresy in the next. After a lapse of 300 years, it is not strange, that persons, who feel they have no interest but in the truth, should now desire to examine anew the creeds of ages gone by; to try them by all the lights of this informed age; to adopt whatever is true and useful, as well as to get rid of errors, which have been accumulating for centuries. Nor is it easy to discover, why the men, who are celebrated as the 'Reformers,' had any more right or authority, than *we* have still, to reform the errors, which they left uncorrected. Wisdom did not die with them. It is error, not truth, which dreads critical investigations. Let us have the truth, though all the systems of erring mortals go to ruins.

This exclusive spirit which withholds Christian fellowship, on account of honest differences of opinions; this bigotry, which pronounces the rest of the community unclean; these efforts to create enthusiastic excitements, which cannot last, unless they end in permanent alienation of mind, as is, very often, lamentably the case; all these evils cannot fail, in the minds of many, to lessen respect both for religion and for its advocates. It is true, as it is strange, that sects, who are nearest in their faith, hate one another most heartily, for those things wherein they differ; while the greater the difference, the greater the forbearance. They, who believe in the metaphysical distinctions of three persons in one divine nature, cannot endure those who believe in the plain, first principle of all revealed religion, 'the Lord our God is *one* God;' yet the same persons will express the utmost kindness and

missionary zeal for the whole world of *idolators*, though they believe in their three hundred Jupiters and thirty thousand Gods.

I began with expressing fears, that the faults of the times and the follies of exclusionists might end to the discredit of all religion and piety. In the most populous city of the United States, most noted for the seat of orthodoxy only ten years ago, periodical publications have been got up recently, openly avowing the intention to advocate the cause of deism and infidelty. After seeing sentiments carried to extremes, there will be a propensity to distrust or to give up every thing sacred. *One* desires 'that the religious denominations that differ so widely, and quarrel so fiercely, and violate that charity which is the first and greatest rule of the religion, would first agree, respecting what the religion is, before they proceed to teach it to others.' *Another* asks, 'what is the use of a system, which begins with undeviating human reason, and trusts in the efficacy of human creeds; which perceives great excellencies in the faith of unintelligible mysteries, and sees great dangers from good morals.' A *third* does not 'understand, when the Gospel demands of every believer the law of love, the unity of the spirit and the bond of peace, how it comes to pass, that the teachers of the "most straitest sect" make war on their brethren, pastors leave their flocks to climb up into folds not their own, invite the restless to sudden revolt, and break up settlements, which have been quiet, friendly and united for ages.'

We may now expect that infidel opinions will be on the increase, after witnessing the intolerant spirit and follies of the passing age, and the wars, which Christians of different principles are waging on each other, with a barbarity of manners scarcely exceeded in the combats between modern Turks and Russians. Infidelity, too, does not differ from orthodoxy in its zeal to make converts. Lately, I had occasion to call in at a country store, where were collected about a dozen men and boys, listening to the discourse of a man who was trying to persuade his hearers to give up all revelation, as being nothing more than a 'cunningly devised fable.' He had got on to the last topic of his impious harangue, which was, to show that Revelation contained '*trifling matter*,' not worthy of a divine origin. He gave, as an instance of this, the verse placed at the head of this article. 'Of what use, said he, can such a passage be to us! Or did an Apostle need inspiration to tell us about his *cloak* he had carelessly left behind, or his musty books of Theology, and his yellow parchments of old sermons? Is this the important matter, which is to fill up the volume of revelation?'

To make a mock of things sacred is a very easy way to dispose of an argument. It is not the reproach, but the excellence, of divine Revelation, that it comes down to our daily duties, to the ordinary concerns of life, to 'men's bosoms and business.' It is possible that such a passage as this may be a useful record. Paul was then passing through very great persecutions. He had

appealed to Cæsar; was brought before Nero a second time, called on to make an apology for himself and for his religion; the result of this trial was his martyrdom at Rome. It was his duty to make his best efforts to save his life. He had done this, more than once, by showing that he was 'a *Roman* citizen,' on whom certain corporeal punishments might not be inflicted. The question was this, how was he, in a foreign country, and unbefriended, to *prove* that he was a Roman citizen. He proves this in three ways. One was by his *dress;* his common clothing was a Roman habit; while youth, at 17 years of age, put on the 'toga virilis' or manly gown, and their distinguished men wore the 'Stola' or long robe, he too wore the '*Cloak*,' the dress of citizens of a high order. The second way to make his defence was to appeal to his '*books*,' which might be volumes of the decrees of Cæsar, to show that certain infamous punishments might not be inflicted on any, who were, either by nativity or adoption, Roman citizens, while he himself was entitled to all those rights and privileges. The third way to prove the same fact, was by his 'parchments;' which might be diplomas, or certificates, on vellum, of his being a citizen of the 'free city' of Tarsus, which was no 'mean city,' but had a high rank for population, wealth and fame. If any defence could save his life, this would, in a trial before the Emperor Nero, the most cruel monster of persecution, who favored nothing which was not Roman.

Were these few hints extended, as they easily might be, with great probability of truth, they would render the passage, in 2 Tim. iv. 13, not frivolous matter, but of great historical interest. Revelation then contains beauties, which the eyes of ignorance and unbelief cannot see. Foolish, impious mortals fancy they find defects in the very wisdom of God. In the midst of difficult investigations, the fault-finding infidel would do well to reflect, that he has not yet *known* all things. Whatever else may be obscure, it is enough for us, that *our* DUTIES *are most plain*, to every honest mind. PHILOS ALITHEIAS.

EXCLUSIVE ORTHODOXY, A DANGEROUS SYSTEM.

We believe that a system founded upon the assumed infallibility of its advocates, claiming to present the only way of salvation, and presuming to judge men who sincerely and honestly differ from it, as guilty of a crime in the sight of God, is dangerous to the best interests of religion and morality. Such a system is the orthodoxy which a few popular leaders would fain support, but which, we are persuaded, has but a slight hold upon the feelings and affections of the majority, by whom its doctrines are nominally received. In opposing this system we are convinced that we do not oppose any thing which in reality is held dear by many in our community. We oppose the love of power, the thirst for pre-eminence, the grasping at religious domination, which are displayed by the modern sons of Diotrephes.

We hardly think it necessary to complain of the Orthodox

doctrines as dangerous. We believe that though they have no foundation in truth, they are generally so neutralized by their connexion with the vital doctrines of the Gospel as to produce little or no injury, on those who adopt them. Some exceptions, of course, must be made to this remark, especially in instances of their reception by illiterate men and weak females, who possess nothing to counteract their influence, whose characters we have known to be very unhappily affected by their Orthodox impressions. But, as a general thing, we believe it probable that many enlightened men and cultivated and amiable women hold the technical doctrines of orthodoxy, without any bad influence on their feelings, or their understanding. If then, our Orthodox brethren were content with enjoying 'the fragrance of their own belief, without disturbing others with its thorns,' we should have little occasion to descend to popular controversy. Clear and calm discussion of theological points would be all that was necessary. If they were satisfied with appealing to Scripture and to reason for the correctness of their doctrines, we should see no danger in their efforts, since the truth would ultimately be made clear, and the minds of the inquiring would repose in its possession.

It is the spirit, which the leaders of Orthodoxy labor to diffuse, of which we complain. The exercises of an assumed right to condemn our brethren for differences of opinion, cannot be otherwise than dangerous. This is what we oppose. It is at war with independence of mind, with rational inquiry, with the love of truth, with peace and charity, and thus places the interests of religion and morality at fearful hazard. We are no enemies to a comparison of different systems of faith. We hail, with gladness, every legitimate effort to elucidate truth. We would cheerfully give the right hand to our Orthodox brethren, or to any number of serious inquirers, whose object was to ascertain and promote the truth by fair and humane methods. We would not utter a word by way of reproach, were we allowed the same liberty, which they claim and use—the liberty to think and judge for ourselves what is right. But when it comes to this, that we cannot study our Bibles, without being stunned by the noise of the warrior, it is time to look about us. When we cannot enter the pleasant paths of religious inquiry, without encountering a swarm of venomous animals, who would bite and devour us, it is high time to take heed to our steps, lest we be destroyed.

We cannot, then, view the ambitious encroachments of Orthodox leaders without raising our warning voice. We ought to do this. The present generation, if they know what belongs to their peace, will thank us for it. Posterity, most assuredly, will thank us for it. We shall then cry aloud and spare not. We shall enter into no compromise, we shall give no terms to the spirit of bigotry and exclusion. We are willing that the Orthodox should maintain the waning lights of their faith, as their consciences shall dictate; but their measures to compel others to

see by their lights, and thus to quench the spirit of free inquiry, we shall fearlessly expose, and zealously contend against them.

[*Christian Register.*

THE SERMON ON THE MOUNT, A SUMMARY OF CHRISTIANITY.

By. Mr. E. Butcher.

'Now in this discourse, delivered to such a multitude, and in so formal and solemn a manner, is it probable that our Lord should confine himself only to the subordinate and inferior parts of his religion? Would he omit any important article of his commission? Is such a supposition consistent with any just notions, either of his wisdom or faithfulness? Is it for a moment to be imagined that in the longest of our Master's discourses, which has been handed down to us, there should be nothing or but little truly evangelical? But if there be any thing evangelical in it at all, it must be entirely so, for it is all of a piece. Here, therefore, we may expect to meet with every thing that is essential to our practice, as disciples of Christ and candidates for eternal salvation. That every thing of this kind is actually contained in this sermon, Christ has expressly assured us, for he thus closes the whole; "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a *wise man who built his house upon a rock; and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock.*"—p. 8. 9.

'Great, however, as these advantages of meekness are, the exercise of it, upon many occasions, requires so much resolution and self denial that very few make the attainments they might in this divine temper; and the common excuse is, that by their very constitution they are so inclined to hastiness and passion, that they really cannot help it. This is not only a poor, but a false apology, for where these people have any *interest* to serve; they can keep their tempers well enough.'—p. 62

THE PERSECUTED.

'Into what a multitude of sorrowful and aching hearts has this beatitude darted consolation and joy! Ye howling wildernesses, ye kens and caves of the earth, the habitations only of savage beasts, till persecution peopled you with the sons and daughters of integrity, bear witness with what a glistening eye, with what a transported spirit, many a trembling forlorn disciple has uttered these words of his Master: "Blessed are they who are persecuted for righteousness' sake!"'—p. 135.

CONSEQUENCES OF BAD EXAMPLE.

'*A city set on a hill* CANNOT BE HID. If our conduct be careless and criminal, it will be of no importance that our general conversation and manner be grave and serious. Men will judge of us, not by what we *say*, but by what we *do*. What an awful thing will it be in the day of judgment, to have many, perhaps, ascribing their everlasting ruin to our conduct—saying to the Judge

of the universe, *That* was the man, *that* was the woman by whose example I was drawn aside into the paths of folly and sin! They taught me that under the cloak of religion I might indulge my impure and unholy passions, and that if I preserved a fair outside, it was a matter of little consequence what was my real character! O my fellow professors! never, *never* let such a charge as this lie at your doors.'—p. 195.

NATIONAL SOCIETIES.

We noticed an article in the last Southern Religious Telegraph, a Presbyterian paper published at Richmond, Va. entitled 'Campbellism in the West.' It is an extract of a letter from Kentucky, in which great complaint is made of Mr. Campbell, (the late antagonist of Mr. Owen, we suppose) as exercising an extensive and unfavorable influence upon the minds of the people in regard to their religious views and practices. 'Mr. Campbell has spread his notions to a great extent in Kentucky,'—says the writer. 'As far as I know he continues; 'they, [his followers] are opposed to all the great national institutions,' &c.

By the great national institutions we suppose the writer means, the national Tract Society, Sunday School Union, Education Society, &c. Now with what face can any one complain of opposition to institutions so decidedly sectarian as these must be acknowledged to be? We know nothing of the peculiar views and principles of Mr. Campbell. We suppose him to be a Baptist, and beyond this we know nothing. If he be honest and practically upright, why may he not express his doubts, and impart them to his followers if he can, respecting the beneficial influence of institutions which though nominally national, are not so in reality, but are evidently, and as is believed, designedly, tending to give a monopoly of influence to a sect? A sect, too, which not contented with an almost gigantic strength, is complaining of every thing which stands in the way of its continued increase. Do not these very complaints show its craving thirst for an unlimited authority; and convince us that it is time some counter influence were opposed to its progress?—*C. Register.*

THE IRISHMAN.

In the Christian Baptist for 1830 we have read a letter to the Editor of the C. B. dated, Londonderry (Ireland) Nov. 5th 1829. In this letter the writer justly appreciates the merits of the C. B. proposes a number of objections to some of the doctrines advanced in that work. The 9th objection is in these words.

"You call those weak-headed Baptists, who blame you for calling that creature named *Stone* a brother. I must class myself among those weak heads; for I cannot conceive how any man can be a Christian, and worship a created intelligence, no matter how exalted. "Neither theories (you say) are worth an hour." What! not worth an hour's reflection to consider whether we are worshipping God, or one of his creatures? Oh! think

of this. If Christ be not God, he could not have made an atonement for sin. His obedience would have been circumscribed by his own individuality. How, then, can we call them Christians, who would degrade him to the rank of a mere creature? The best kind of Arianism I consider as bad as the worst Socinianism. Both strike at the root of Christianity. Besides, I consider your answer to Mr. Stone very uncandid. Why did you not vindicate that unanswerable dissertation upon John I. 1! If it be right to make assertions, it is right to defend them; or if you consider speculation upon the incomprehensible Jehovah wrong, why did you attack the Trinitarians at all? and is it not of infinitely greater consequence to vindicate what you term "the proper divinity of the Saviour," against the Arians and Unitarians, (these worst of all sects,) than to prune the redundancies of the Calvinists."

Knowing that Mr. Campbell was from home when this letter was printed, we determined to await in silence his return, fully believing that he would at least express his disapprobation of its insertion in the C. B. or apologize for the unprovoked attack on an individual character, and the foul calumny upon an unoffending people, who deserved better treatment. Mr. C. has indeed apologized for the insertion of the Post-script, which is a fulsome eulogy of himself and works; but his silence with respect to this article is variously construed. I attach no blame to Mr. C. for passing it over in silence; his reasons, no doubt, are good, nor am I concerned to know them; nor can he blame us for defending ourselves from the attack made upon us by the Irishman.

The Irishman contemptuously speaks of that creature named Stone, and denies him all claim to Christianity. What does he know of Stone, his character or doctrine? At once he has betrayed his ignorance, when he represents me as worshipping "a mere creature." This charge we have repeatedly denied, and it is thought, have fully proved to be incorrect. We on this subject have received Peter's confession, "Thou art the Christ, the Son of the living God."—This truth will stand unshaken by the feeble efforts of puny mortals. Destroy this the foundation of the Church, and the gates of hell will prevail against it. If the Son of the living God, be the living God himself, words have lost their meaning. Were I to say the Son of Abraham means Abraham himself, should I be believed! When it is said that Jesus is the Son of David, must we understand, he was David himself, the King of Israel? But when it is said, he was the son of David according to the flesh, but the Son of God, according to the Spirit—must we not understand the terms in the same relation? that which is flesh proceeded from David in his line, and that which is spirit proceeded from God, and this is the Son of God or the word which was made flesh, for whom a body was prepared by the Father; who took flesh and blood such as the children had, and was born of a woman. From this plain scriptural account, the Son of God had but one spirit or soul, and one body—and that

this spirit existed independently of, and prior to the body, for it took flesh and blood, and therefore existed before it acted in taking them. This divine spirit, Son or Word existed an active agent with the Father before the world was, and (*di' hou*) by whom instrumentally all things were made (for this the phrase signifies.) On this subject we have written and spoken much,—and so effectually have we proved the pre-existence of the Son of God, from the Bible, that we think this point should rest from controversy. In fact the orthodox themselves admit this doctrine; for they tell us that the Son existed from eternity, and therefore self-existent and independent, consequently the only true God—That this only true God became man, by taking unto himself a true body and reasonable soul in the womb of the Virgin, and was born of her, and suffered, died, rose again from the dead, and was exalted (by whom?) above all principalities and powers!! Whoever can believe that the only true God was born of a woman, and yet was not born—that he is without body, and yet inseparably united to a body—that he is without parts, and yet a compound of divinity and humanity—that he is without passions, and yet suffered—that he is unchangeable, and yet changeable—Whoever can believe these pointed contradictions, is prepared to believe that bread and wine, when consecrated by a priest are the real body and blood of Jesus—he is prepared to believe any thing. Will any think they honor the scriptures and their author by torturing them to speak in defence of such contradictory assertions? Can any conscientiously call those infidels, who honestly reject them, from a conviction that they are not taught in the word of God? It may be possible.

Some of the orthodox seeing dimly these contradictions in their system, have labored to soften their hard repulsive features, by denying that the Son of God existed from eternity; that the Son never existed till conceived and born of Mary. Yet they acknowledge that the Word existed from eternity, and was made flesh, or born of a woman. That the Word was united with the manhood, and born of Mary, and then and never before was called the Son of God. But no doubt these same men declare that the Word was the only self-existent and eternal God? Yes: Therefore all the former contradictions equally attach to their system. The two systems are one. "Neither of which is worth an hour."

Some seem so determined to defend their system, that at the expense of the glory of the Bible and of its divine author, they exhaust their zeal in declaiming against the *infidels*, who believe not their dogmas; not considering that they are the very people, who are really making infidels and skeptics by their course. O that they would wisely consider this!

The Irishman adduces two arguments in proof of the Son being God (the only true God, no doubt, he means.) "If he be not God, it is idolatry to worship him." I would ask the transatlantic gentleman, and all who believe with him Who was that

person, called the first begotten, and brought into the world by the Father, whom all the angels of God were commanded to worship? Heb. 1. Who was that person, called the Lamb that was slain, and who redeemed sinners to God by his blood; and who was worshipped by all the redeemed in heaven? Rev. v. Who was that person that emptied himself—humbled himself to the death of the cross, and was highly exalted by God, and to whom all in heaven, on earth and under the earth, were to bow the knee and confess him Lord, to the glory of God the Father? Phil. II, 10. I might multiply questions of a similar nature. But if these are answered satisfactorily, I shall have no difficulty in understanding others. Will the Irishman say, it was the only true God? If he can read the connection of those texts, and then unhesitatingly say so, I envy not his faith nor understanding.—We have so frequently explained ourselves on this point, that we must refer to those articles, and proceed to notice the Irishman's second argument that Jesus Christ the Son of God is the only true God; as follows.

"If Christ were not God (the only true God) he could not have made an atonement for sin." By this I suppose he understands, that none but an *infinite* being could make an *infinite* satisfaction by an *infinite* suffering, for *infinite* sin against an *infinite* law!! What folly! Yet is such stuff gravely called a fundamental of Christianity! Infinite law! which of all the sacred writers taught the Irishman that the law was infinite? If infinite, it could not be justly given to finite creatures—for they at once would be laid under the absolute necessity of transgressing it. As well might God have commanded each of the human family to create a system of worlds, and govern it by fixed laws, as to require him to obey an infinite law. Condemnation, and punishment in either case would be infinitely unjust, as well as infinitely unmerciful. The equity of God's law appears in this, that it requires nothing more nor less than the whole heart, mind and strength of his creature; and all know or ought to know that these are not infinite.

Infinite sin! Did the Irishman or any body else learn this from the Bible? No: But he might have learned that "where sin abounded, grace did much more abound." If sin were infinite, how could grace be much more than infinite? I say not this to extenuate sin, it will forever ruin the impenitent transgressor.

Infinite suffering, or punishment!! This must either mean *infinite* in duration, or in degree. If *in duration*, it then means that Jesus, the only true God will be eternally suffering to make satisfaction; therefore the satisfaction cannot be made till the debt of eternal suffering is paid, and this cannot to all eternity be done. If by the suffering or punishment be meant, that which is infinite in degree, we boldly say that this is an unmeaning expression; the idea of which is unknown in the universe, and inapplicable to any being in heaven, earth or hell. It cannot apply to finite creatures, and to make the application to the in-

passible Deity appears to be but one step short of blasphemy, if not the thing itself. Yet the Irishman contends that Christ must be God, or he could not have made an atonement for sin.

Infinite satisfaction!! Another link of the chain of infinites! Where in the Bible is taught the doctrine of satisfaction made by the death of Christ, to law and justice! We have often asked the question, but have never received an answer. It is not there. Atonement, we have proved, signifies reconciliation of sinners to God by the death of his son. But it no where means that God was reconciled to the sinner by the death of Christ. What miserable props to support the systems of men! What Protean forms are assumed, as contradictory as fire and water!

But the Irishman is not alone in the notion, that the only true God suffered and died. In the protestant Methodist Magazine for Sept. last, are these lines, among others, "On the agony and death of the Saviour."

> Let all creation blush at her *Creator's* anguish:
> I ask no more! a voice from yonder skies
> Reveals the cause divine, *Why great Jehovah dies!*

Again from the Gospel Magazine for October:

> To the rich fountain of *thy* blood;
> Thou great incarnate, precious God,
> My soul desires to fly.

This same doctrine is unblushingly vindicated by my neighbor in the Baptist Chronicle. I view it an error, and so I view the Calvinistic system. If it be considered useless speculation to state the truth in the one case, so it is in the other. I should rejoice, were controversy on all those subjects dropt; and that all unite in the good work of saving souls. But while we are held up to the public as intolerable heretics; and while orthodoxy and religion are claimed exclusively by them we must and will defend the truth—we will examine their assumed claims, and expose their fallacy to the extent of our ability.—EDITOR.

ORTHODOX BICKERING.

An advertisement of a book to be had at the principal Presbyterian Book-store in the city of New York, entitled, "The Spirit of Methodism;" has lately appeared. We give a few extracts, taken from the Christian Advocate, from which it appears that the Presbyterians have declared an exterminating war against the Methodists, as well as against us.

"These denominations (the Presbyterians and Congregationalists,) have treated the Methodists with peculiar lenity, and have showed even an undue solicitude to secure their co-operation, in support of charitable institutions."

"The Methodists deny at leatt one half of the Gospel."—"The Methodists err in almost every respect. All religious sentiments that deviate in any direction from the Calvinistic

meredian, tend to infidelity, as their common and ultimate thule. The Methodists, when they pretend to show what are the sentiments of Presbyterians and Congregationalists, always misrepresent them, and then undertake to confute what no denomination believes. How much better it would be for the Methodists to become reconciled to divine decrees, than to endure so much pain on account of them, or to take so much pains to prove that they do not exist; for by denying divine decrees, and admitting God's fore-knowledge, they virtually adopt the same absurdity,—(the heathen doctrine of fate.) There is no difficulty in understanding the fact, that God fore-ordained whatsoever comes to pass. The Methodists seem unwilling to deny the Bible directly, but they are determined at all events to reject the humiliating doctrines it contains, and to belive that the salvation of sinners is placed in their own hands. The Methodists, to make their scheme appear consistent with divine inspiration, have altered the meaning of almost every term that relates to theology. They confound the distinction which Paul makes between faith and works, taking it for granted that God has no more right to dispose of his creatures than the devil has; the ninth chapter of Romans is a direct refutation of this impious tract. They (the Methodist preachers,) form an aristocratical hierarchy, as absolute as Popery. Their churches have no voice in admitting, disciplining, or excluding members, nor respecting what preaching or preachers they are to have from time to time. Their preachers oblige them to submit silently to their dictates, on pain of excommunication." "Their influence, and the circumstance that they have reclaimed some of the openly vicious, tend to conceal the abominations" (mark that soft word, gentle reader,) "of Methodism, and give it a false splendor." "On seeing a drove of youths returning from a Methodist meeting, one might suppose from their appearance and conduct, that they were just let loose from a licentious theatre."

"Thus the Methodists unintentionally occasion a rank harvest of heathenism: and many become incurably hardened by having been once heated in their forge."—"If the Methodists have, as they claim, roused the New-England churches to action, it is doubtful whether they have done more in this way than was previously done by Voltaire and his associates;" "In hundreds of instances they have had the honor of showing their influence in revivals, like the locusts of Canaan; *Before them was as the garden of Eden, and behind them a desolate wilderness;*" "Their young men virtually receive a bounty for every proselyte they make." "If they are successful in making inroads upon other denominations, they are promoted, furnished with a fine suit of clothes, a good horse, and a good sum of money, and sent forth to repeat with great volubility the common-place sentiments and phrases of John Wesley, and a number of Scripture passages, with his perversion of them. They are generally too ignorant to feel the force of any arguments that can be adduced."

"It does not follow that the Methodists are free from idolatry because they make use of the sacred names by which the true God is known, nor because they profess" (Is it not very doubtful whether their profession is sincere!) "to believe the Bible, and often quote passages from it. They certainly deny some of the essential attributes of God." "It is not supposed that the Methodists designedly aid the cause of Satan, nor that they know what manner of spirit they are of." "That absurd and sophistical manner in which they speak about the doctrines of grace, arises, it is hoped," (Did you ever witness such a stretch of charity!) "not so much from direct enmity against the true God, as it does from a bewildered state of mind."

"The foundation of God standeth sure. He will, therefore, check, and ultimately ABOLISH METHODISM." God "will do it by means, and he virtually calls us to come up to his help for this purpose, as much as he does to arrest a pestilence or conflagration."

"We might, and in many cases would give up our private rights for the sake of pleasing them and avoiding a quarrel with them." (What a generous sacrifice!) "But we must not make any compromise respecting the cause of Christ, which we are under oath to defend." "If truth and duty offend them, we are not answerable for the consequences. We have long been acquainted with them, and witnessed their operations through numerous and extensive regions; we have been entertained at their houses, familiar with their books, and many of their preachers. We have often engaged with them in friendly conversation on doctrinal and experimental religion; we have been generally treated kindly by them, and are not aware that we have any personal enemy in the connexion."

REMARKS.—These few extracts show the spirit of the times.—While hope was indulged of amalgamating the Methodists in the benevolent institutions of the day, as the American Sunday School Union—of monopolizing the presses &c.—the Methodists were then embraced as orthodox; but when the Methodists saw the end of those schemes, and refused to unite in them, they are no better than infidels, idolators, and tyrants. They must be put down! Yet Dr. Blythe, for reasons best known to himself, calls upon them to join the crusade against *the Christians* of the West! In vain is the boasted union of Presbyterians and Methodists; it is only in appearance, and not in heart. Party spirits can never unite with each other. We are sorry to say this; nor should we expose it were it a secret. But it is too plain not to be seen by all. Infidelity and Idolatry are imputed to us by Methodists, and the Presbyterians impute them to Methodists! O! when shall this confusion cease? When shall Babylon fall? When shall God's dear children be delivered? The means are devised by infinite wisdom; but alas! they are overlooked by attention to the present *benevolent institutions*, so called—institutions good indeed; but we fear, are prostituted to the base purposes of obtaining power, wealth and human establishments.—

L—L

"All things work together for good to them that love God." Let us "hide ourselves for a little moment in the chambers, till the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."

EDITOR.

QUERIES PROPOSED TO THE EDITOR.

Q. 1. By Elders Jo: Baker and Js. Kinkennon. "Is it proper to make a record of the transactions of a church, of a conference, and of the names of church members?

A. Luke has given us a record of the transactions of the Church at Jerusalem, and of churches at other places. This was right, or it would not have been done. That a record was made of the names of church members at Jerusalem, appears plausible from this fact, that Luke wrote his history some time after the constitution of that church, and stated that it at first consisted of 120 names (not persons.) This information, it appears, he got from adverting to the records of that church. He counted the names and found them to be 120. I have seen nothing in the scripture forbidding us to do the same; nor have I heard one argument from the scriptures, advanced against the practice. It is not safe to substitute our notions and prepossessions in the place of scripture.

Q. 2. By Elder E. Goodwin. "Is it right to try members of the church of Christ, by the scriptures of the Old Testament?

A. If by the Old Testament is meant, the law of Moses, I answer, no: "for we are not under the law, but under grace. If by the Old Testament are understood the Psalms and the Prophets, I answer, yes: for many cases are mentioned in these, which occur in every age, concerning which cases the divine will is plainly expressed, and from which we may safely judge.

Q. 3. By the same. "Is it right for one Christian to take usury from another?

A. "Usury is a certain gain or profit, which a person makes of his money or goods by lending them." It was forbidden to the Israelites from one another. Usury properly signifies *biting*; as the biting of a serpent; whose poison gradually pervades the animal system, and destroys life. So by degrees usury brings on distress and poverty. Parkhurst forcibly reasons that the Hebrew *nesheck* (usury) properly means compound interest, or extortion, which is judged unlawful in every civilized country: and that simple interest, or a reasonable profit from the loan of money or goods is lawful and right. I will state a case. A father dying bequeaths to his three sons A, B and C 1000 dollars each. They are all Christians, and wish to live on the profits of their money. A with his portion purchases a farm, which he rents to a Christian brother for 60 dollars per annum. B purchases goods with his portion, and vends them for a reasonable profit. C, not disposed to purchase lands, nor to trade in goods, lends his money to a Christian for as much as A got for the use

of his farm. Can this be wrong? If so, is not A equally wrong to take profit or interest for his farm? Extortion is certainly forbidden, and should not be practised towards saint or sinner by Christians.

Q. 4. By the same. "Is a church in Gospel order without an ordained Elder?

A. With one, it would certainly be in better order, else elders would not have been ordained in every city in Apostolic times. From the scriptures it appears to me that every church should have a bishop, whether he be an ordained elder or not. For the want of such many flourishing churches have sunk into disorder and ruin.

Q. 5. By the same. Who has authority to forgive sin?

A. 1st, Jehovah, the God and Father of all. Psal. 130. 4.—"Forgiveness is with thee that thou mayest be feared." Exod. xxxiv, 7. Dan. ix, 9.

2dly, The Lord Jesus Christ. Matt. ix, 6. "That ye may know that the Son of man hath power on earth to forgive sins, &c." A distant province rebels against their sovereign, the sovereign sends his son to them, grants him the power to forgive such as repent and submit, and gives him authority to execute judgment on the impenitent. This power to forgive *belonged* to the father, but the son granted pardon in the name, or by the authority of the father. The application is easy.

3dly, Every Christian has authority to forgive, "If he, (thy brother) repent forgive him." Matt. xviii, 21–35. Luke xvii, 3.

4thly, The Church has authority to forgive 2 Cor. ii, 7–10. "Ye ought rather to forgive him; to whom ye forgive any thing, I forgive also."

5thly, The Apostles had authority to forgive sins. "Whosesoever sins ye remit they are remitted. John xx, 23, as the Apostle in the case above.

Q. 6. By the same. "Is it right to pray to Christ?

A. Neither Christ nor his Apostles have given us any directions to pray to any but the Father. Says Jesus, when ye pray, say, Our Father who art in heaven—and John xvi, 23. "And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask and receive that your joy may be full. In that day ye shall ask in my name &c." From these and similar passages it is plain that we must pray to the Father in the name of Christ, or on his authority. A rich father make the promise of abundant provision, and all needed good to a village inhabited by a people reduced to want and starvation. He sends this promise by his son to these poor people. He makes them the promise. They hear and believe the Son, and go to the Father and pray or plead for the fulfilment. We come, say they, authorized by thy son to expect that whatever we ask of thee thou wilt give it. Thy son has said it and we believe he is true. Should they be denied the son

would be dishonored, and proved to be a deceiver. But should the promise be granted them, the Son would be glorified by the Father.

Q. 7. By Elder L. Purviance. "How can Js. II, 9–11. 1 John III, 4. Rom. III, 31 and VII, 14 comport with the abolition of the law of Moses?

A. We have in former No's. shown that every article of the old covenant or constitution, which the Lord saw proper to bind on Christians, is embodied with the new, called by James the law of liberty, by which we shall be judged. John XII, 49. Rom. II, 16. "Do we make void (*useless*) the law through faith? God forbid; yea we establish the law." The Jew hath concluded that if God justified both Jew and Gentile by faith without the deeds of the law; then was the law rendered useless, or made void, seeing it had no part in this justification. The apostle was far from thinking the law was made useless, though excluded from our justification. We establish the law as holy just and good, and fully adapted to the purposes designed by him who gave it.

Q. 8. By A. Miles. "Does Matt. XVIII, 15 refer to private or public offences?

A. The whole connexion confines it to private offences.

Q. 9. By the same. Did Christ in person baptize any?

A. John IV, 1–2 plainly shews he did not.

Q. 10. By Elder Tho. Johnson. "Is the name *Christian* as much a party or sectarian name as any other?

A. Every name is a party or sectarian name which does not include the whole. *Man* is not sectarian because it includes the whole of human kind. *Jew* is sectarian because this name includes but a part of mankind. So *Christian* is a party or sectarian name, because it includes but a part of mankind, and excludes the Jews, the Pagans, the Mahomedans, in a word, all who do not believe and obey the Saviour. Thus far it is sectarian. But as a denomination given to the disciples of the Lord by divine authority, it is not sectarian; for it was designed to be the name of the one body, or church of the Lord. Every division from this one body is a sect; and every name, by which such a sect is called, is a sectarian name, or a name of a party. While these sects and sectarian names exist, the unity of the body cannot be restored.

Q. 11. By the same. Is any one lawfully a subject of the kingdom of Christ, before he is immersed into his name?

A. I think that in a former number it was proved, that to be baptized or immersed into a person, or into the name of a person, or into a body of persons, signifies union, or incorporation with that person or body of persons. As 1 Cor. X, 2. "And were all (*the Israelites*) baptized unto (*eis* into) Moses in the cloud and in the sea." All agree that this means, that all Israel by this baptism were united in Moses as their head and leader, and that all were incorporated or united in one body. We frequently find that the people of old were baptized *into* Christ, and *into*

the name of Jesus. Acts VIII, 16, "only they were baptized in (*eis* into) the name of the Lord Jesus." Rom. VI, 3. "As many as were baptized (*eis*) into Jesus Christ, were baptized (*eis*) into his death." To be baptized into Jesus Christ, or into his name, signifies our union with him as our head, and leader; and each member united with him the head, is united with one another, and all constitute the one body, of which Christ is the head, the life *the all in all* Hence Paul in 1 Cor. XII, represents Christ and his people as one body; and compares this one body to the head and members of the human body. This body of Christ is so completely one, that it is called by his name, "So also is Christ." Is not this equivalent to the name Christian? and is not this the most suitable name for the body to have? By this union of the members with the head, by baptism they are considered as dead with Christ—buried with him; risen with him; and sitting with him in heavenly places. Rom. VI. By being baptized into Christ, we thus become united with him, and with one another. 1 Cor. XII, 13. "For by (*en* in) one spirit we are all baptized (*eis*) into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit." On this text I remark, that we are not to understand that spiritual baptism (as it is termed) is intended by the expression, *by one spirit we are all baptized.* The learned well know that, *in one spirit we are all baptized*, is the more proper reading. One spirit, the spirit of repentance or reformation, and faith qualifies us for baptism, and when in this spirit we are baptized, we become united with Christ and his people, or incorporated with the one body; then they are all made to drink into one spirit and receive the gift of the Holy Spirit. The graff does not partake of the spirit nor life of the stock, before it is ingrafted and united with it. Rom. XI. Paul makes baptism into Christ an argument against schism or division. "Were you baptized (*eis*) into the name of Paul? If so, you are united under another head and leader, from those who are baptized into the name of Christ. You would be a sect from the body of Christ. But as all were baptized into the name of Jesus Christ, the cause for division is cut off. To be baptized into the name of the Father and of the Son and of the Holy Spirit, signifies our union with the Father, Son and Spirit. From these remarks it is evident that we become united with the one body, or become members of the church or kingdom of Christ on earth, by baptism. This is the doctrine of the scriptures; this is the doctrine of the fathers of the first centuries; this is the doctrine of the reformers of the church of England—of the Methodist—of the Presbyterians, and of the Baptists. This, it is believed, will be disputed by none.

But the query is; "Is any one lawfully a subject of the kingdom of Christ, before he is *immersed* into his name." It is already seen that all those named above, agree that none are lawfully subjects of Christ's kingdom, before they are baptized. But a great many receive even unconscious, unbelieving babes into

Christ's church by sprinkling; and call sprinkling baptism. This, to me and many others appears to be unlawful, or not found in the law of Christ. I cannot therefore view such, as lawfully and properly the members of the kingdom or church of Christ on earth.

Objection. You unchurch all who are not immersed.

A. If the Baptism instituted by Jesus be immersion, then any thing not immersion is not Christian Baptism. This from full conviction I believe, and must conclude that all who have not been immersed are not lawfully members of the church of Christ. The Pedobaptists do not admit the Friend Quakers, to be lawful members of the church, they do not admit that a pious man, who has not been baptized, and who has attached himself to no body of Christians, is lawfully a member of any church. Yet they esteem many of the Quakers, and others not baptized as Christians. So we view Pedobaptists—there are many among them, as well as among the Quakers, who are bright examples of piety, whom we love and enjoy the followship of the spirit, and hope forever to dwell with them in heaven. In this as in other things, we believe such pious persons honestly err;—and who can claim infallibility?

Objection. You cannot commune with them at the Lord's table.

A. With such we can pray, and praise, and perform every act of divine worship; and I have no authority from scripture to forbid me to commune at the Lord's supper with them. I know pre-possession, and long tradition plead against this; but the scriptures alone are my directory. If the Apostles were themselves baptized, we have no account of it, Paul excepted. If they were baptized, it was not done under the New institution. John's baptism, we know was not considered the Baptism ordained and enjoined upon the members of his kingdom by the Lord Jesus; yet they communed with the Lord at his table. The first church of Christ was established at Jerusalem, after the resurrection of Jesus from the dead—for it was necessary that the foundation should be complete before the building could be reared. This building was carried on by faith, reformation and baptism. Before this the supper was instituted, as a memorial of the sufferings and death of Christ, as baptism was of his burial and resurrection. Let a man examine himself; and so let him eat of this bread and drink of this wine. Let me not act the inquisitor—leave the matter between his own conscience and his God. He believes that Jesus suffered and died; so do I. He believes that this supper was instituted as a memorial of his sufferings and death; so do I. He believes that his Lord and my Lord enjoined on all his followers, to eat and drink at his table in remembrance of him, and he honestly desires to obey him; shall I debar him? Shall I push him away from performing his duty? By what authority should I act in thus doing? Nothing less than plain scripture can satisfy the inquiry. Why cannot I enjoy fellowship with him in the supper, if I cannot in his bap-

tism? If I make baptism a term of fellowship at the supper, why not in prayer, praise, and every other religious duty? Why should the supper be made a religious engine of discord and division of Christians? I cannot tell, but should be glad to know the authority, if it be divine.

Q. 12. By A. Kirkpatrick. "What does Paul mean, But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence?" Tim. II, 12.

A. If it means any thing not expressed in the text, I do not know it. It is hoped that some qualified brother will answer this query.

A number of other queries not deemed important are omitted.

EDITOR.

Extract from Mr. Sessing, the Swiss Missionary's speech.

"All those that love our Lord Jesus Christ with all their heart, and keep his commandments according to his will, are acceptable to God, and are called the children of God. This ought to be our only denomination:—Followers of Christ—Christians. But that there are Catholic Christians, Lutheran Christians, Protestant Christians, and so many more, is a matter of regret and shame, as we all know very well. However, it is now so, and I cannot alter it; and if I am asked, To what denomination I belong? I must answer, to the Evangelical Protestant church of Baal.—*Chris. Adv.*

GEORGETOWN COLONIZATION SOCIETY.

At a meeting of the citizens of Georgetown, upon the 21st April, 1830, held at the Court-House, for the purpose of forming a Colonization Society, the Rev. BARTON W. STONE was called to the Chair, and JAMES F. ROBINSON appointed Secretary. The meeting was addressed by the Rev. *John Bryce*, *B. W. Stone* and Doct. *D. Nelson*—and then adopted the following Constitution, section by section:

1st. This Society shall be styled the Georgetown Colonization Society, and shall be auxiliary to the Kentucky Colonization Society at Frankfort.

2d. The objects of this society shall be exclusively devoted to aid the Parent Society at Washington, through the Kentucky Colonization Society, in the Colonization of free people of color of the United States on the Coast of Africa; and to do this, not only by the contribution of money, but by the exertion of its influence to promote the formation of other Societies.

3d. An annual subscription of Fifty Cents shall constitute an individual a member of this Society, and the payment, at any time, of Five Dollars a member for life.

4th. The officers of this Society shall be a President, first and second Vice-Presidents, a Board of eight Managers, Secretary and Treasurer, to be elected annually by the Society—five of which board of Managers shall constitute a quorum to do business

5th. The President, Vice-Presidents, Secretary and Treasurer, shall by virtue of their offices, be members of the Board of Managers.

6th. The Board of Managers shall meet twice in each year, to transact the business of the Society; but may, at any other time, be convened by order of the President, or, in his absence, by either of the Vice-Presidents.

7th. The Treasurer shall keep the accounts of the Society, as well as take charge of its funds, and hold them subject to the order of the Board of Managers.

8th. The Secretary shall keep a just and fair record of the proceedings of the Society, conduct its correspondence, under the direction of the board, both with the Parent Institution and other Societies.

9th. This Constitution may, at any time, be changed, altered or amended by two thirds of the members of the Society present at any meeting thereof.

The Constitution having been adopted, a number of persons signed their names as members of the Society.

The Society then went into an election of its officers, when BARTON WARREN STONE was elected President, JOHN BRYCE 1st Vice-President, BENI. B. FORD 2nd Vice-President, N. L. FINNELL Secretary, M. A. FERIS Treasurer, and the following gentlemen Managers—*R. M. Ewing*, *J. F. Robinson*, *S. F. Gano*, *F. R. Polmer*, *Job Stevenson*, *William Brown Jr. M. W. Dickey* and *U. B. Chambrrs.*

Attest, B. W. STONE, *Pres'dt.*

J. F. ROBINSON, *Sec'y.*

As many of our patrons are anxiously expecting to see Mr. A. Campbell's method of removing Unitarianism from the church, which method he promised to exhibit in the April No. of the Harbinger, I now insert it without any remarks.—EDITOR.

MILLENNIUM.—*NO. II.*

WILL sects ever cease? Will a time ever come when all disciples will unite under one Lord, in one faith, in one immersion, in one hope, in one body, in one spirit, and in adoring one God and Father of all? Will divisions ever be healed? Will strife ever cease among the saints on Earth? To these questions all who pray for the millennium, all who long for its appearance, answer, *Yes.* How, then, shall the union be accomplished? Will all be converted to any one sect? Will all become Unitarians, Trinitarians, Arians, or Socinians? Will all become Presbyterians, Baptists, or Methodists? Will all become members of any one of the hundred sects of this century? I presume no person of common intelligence will say, *Yes.* All sects know they have some opinions, or some customs, which must be dispensed with. How then shall it be introduced? I answer unequivocally in one sentence, By abandoning opinions, and foun-

ding all associations upon the belief of gospel facts. Let every sect give up its opinions as a bond of union, and what will remain in common? The gospel facts alone. Every sect, Catholic and Protestant, admits all the historic facts recorded in the *five* historical books of the New Testament. Their various interpretations, additions, subtractions, and new modifications of opinions concerning these facts, and not the truth or falsehood of the narratives, create all the confusion, build the whole Babel, and set all the machinery of the contending interests in motion. Now, will not the slowest to apprehend see that, if, by any means, they could be induced to abandon their opinions, and retain the plain incontrovertible facts, the strife would be over?

But men cannot give up their opinions, and, therefore, they never can unite, says one. We do not ask them to give up their opinions—We ask them only not to impose them upon others.—Let them hold their opinions; but let them hold them as private property. The faith is public property: opinions are, and always have been, private property. Men have foolishly attempted to make the deductions of some great minds the common measure of all christians. Hence the deductions of a Luther, and a Calvin, and a Wesley, have been the rule and measure of all who coalesce under the names of the leaders. It is cruel to excommunicate a man because of the imbecility of his intellect. I have been censured long and often for laying too much stress upon the assent of the understanding; but those who have most acrimoniously censured me, have laid much more stress upon the assent of the mind than I have ever done. I never did, at any time, exclude a man from the kingdom of God for a mere imbecility of intellect; or, in other words, because he could not assent to my opinions. All sects are doing, or have done this. Their covenants and creeds are deductions, speculative and abstract, from the crucible of some strong skull, and those who would not or could not subscribe them as the oracles of God, have been given over to Satan. The Baptists are doing this now, in many parts of the country, with an unrelenting hand. They will make a sect, another sect, if they can. But they will not be able to make a sect of those who advocate the ancient order of things; provided they who are now contending for the gospel, will be true to their own cause.

I will now show how they cannot make a sect of us. We will acknowledge all as christians who acknowledge the gospel facts, and obey Jesus Christ. But, says one, will you receive a Unitarian? No; nor a Trinitarian. We will have neither Unitarians nor Trinitarians. How can this be? Systems made Unitarians and Trinitarians. Renounce the system, and you renounce its creatures.

But the creatures of other systems now exist, and some of them will come in your way. How will you dispose of them? I answer, We will unmake them. Again I am asked, How will you unmake them? I answer, By laying no emphasis upon their

opinions. What is a Unitarian? One who contends that Jesus Christ is not the Son of God. Such a one has denied the faith, and therefore we reject him. But, says a Trinitarian, many Unitarians acknowledge that Jesus Christ is the Son of God in a sense of their own. Admit it, Then I ask, How do you know they have a sense of their own? Intuitively, or by their words? Not intuitively, but by their words. And what are these words? Are they Bible words? If they are, we cannot object to them—if they are not, we will not hear them, or, what is the same thing, we will not discuss them at all. If he will ascribe to Jesus all Bible attributes, names, works, and worship, we will not fight with him about scholastic words: but if he will not ascribe to him every thing which the first christians ascribed, and worship and adore him as the first christians did, we will reject him, not because of his private opinions, but because he refuses to honor Jesus as the first converts did, and withholds from him the titles and honors which God and his apostles have bestowed upon him.

In like manner we will deal with a Trinitarian. If he will ascribe to the Father, Son, and Holy Spirit, all that the first believers ascribed, and nothing more, we will receive him—but we will not allow him to apply scholastic and barbarous epithets to the Father, the Son, or the Holy Spirit. If he will dogmatize and become a factionist, we reject him—not because of his opinions, but because of his attempting to make a faction, or to lord it over God's heritage.

And will you receive a Universalist too? No; not as a Universalist. If a man, professing Universalist opinions, should apply for admission, we will receive him, if he will consent to use and apply all the Bible phrases in their plain reference to the future state of men and angels. We will not hearken to those questions which gender strife, nor discuss them at all. If a person say such is his private opinion, let him have it as his private opinion: but lay no stress upon it; and if it be a wrong private opinion, it will die a natural death much sooner than if you attempt to kill it.

I hope I may be permitted to say that I feel a certainty amounting to assurance, that this is the only practicable course to usher in that glorious day of union, peace, and love, which all desire, and many expect, to be the discriminating character of the Millennial age.

Reason and experience unite their testimony in assuring us that, in the same proportion as individuals labor to be of one opinion, they disagree. The greater the emphasis laid upon opinions, the more rapidly they generate. The nearest approaches to a unity of opinion which I have ever witnessed, have appeared in those societies in which no effort was made to be of one opinion; in which they allowed the greatest liberty of opinion, and in which they talked more and boasted more of the glory and majesty of the great facts, the wonderful works of God's

loving kindness to the children of men, than of themselves, their views and attainments.

I am greatly deceived in all my reasonings, and observation has misled me, if any society pursuing the principle we have suggested, will ever be troubled with Unitarians, Trinitarians, Universalists, Arminians, Calvinists, &c. &c. and under such a course of procedure as that recommended here, all will see that such systems and such schismatical tenets could never originate. If I were to attempt to produce the greatest uniformity of opinion, I would set about it by paying no respect to opinions, laying no emphasis upon them, admiring and contemning no opinion as such. But if I wished to produce the greatest discrepancies in opinion, I would call some damnably dangerous, others of vital importance; I would always eulogize the sound, and censure the erroneous in opinions. We all know that strife is like the bursting forth of water—it always widens the channels; and many a broil in churches, neighborhoods, and families, would have been prevented if the first indication had been sympathetically attributed to the infirmity of human nature.—EDITOR.

Extract of a letter from Elder John Longley, Rush co. Ia. April 2, 1830.

"The spirit of reform is among the Baptists here as in Ky. A church in this neighborhood has lately exploded on the creed question. When the vote was taken 36 were against the creed, and 31 for it. The majority have Elder John P. Thompson, the former pastor of the church on their side. His warm zeal in preaching a free gospel, and in opposition to creeds is the cause of the split. One year ago he was among the stiffest Calvinistic Baptists. I have preached both at his own house, and in his meeting-house. Last Lord's day he told me he had learned more within the last six months, since he had laid aside his creed, and had turned his attention to the Bible, than he had in all his life before. He is now going on to organize the Reformed brethren on Apostolic ground, or as nigh the ancient order as possible."

Extract of a letter from Elder John M'Intyer,

WHITNEY, UPPER CANADA, April 7, 1830.

BROTHER STONE:—Of the times and seasons I need not write unto you, for you yourself know that the world is in great confusion at present about religious affairs. In these Northern climes there is much contention about religious tenets. The Methodists are divided, and the contention between the two parties is severe, almost to blood. The Quakers are also divided, and the contention has been very sharp. The two parties hold separate meetings. There is also trouble among the Baptist brethren. One of their preachers has thrown off the sectarian yoke, and is walking in the liberty of the gospel. The Christian cause is prospering in this country. Our meetings are large. I

am almost worn out. For four years I have travelled and preached in Canada, through much labor and opposition. Brother Solomon B. Rose has been taken up and tried for his sentiments, but was honorably acquitted, much to the confusion of our enemies, and much to the glory of God. We are often threatened with imprisonment. Your Christian Messenger is read with pleasure by many in these parts, and it is doing good. I expect to get more subscribers for the next year. Brother Campbell's is also well received."

Extract of a letter from Elder James G. Mitchell,

RUTLAND, OHIO, April 8, 1830.

BROTHER STONE:—Elder Rathburn and myself with several unordained brethren, held a two days meeting at this place, last Saturday and Lord's day. I immersed 2 on Lord's day, and bro. Rathburn one; at night I immersed 4 more into Christ. We had a good time. Many could with Peter, and with as much understanding, say, it is good for us to be here. We have much opposition in this part of the world, yet truth is fast gaining the better of error. People are reading the scriptures for themselves, which are well calculated to make them wise unto salvation. There is a number in this country, who have been made free by continuing in the word of Christ. He has made them free indeed. They object to any and every erring individual, who would trammel their conscience, or bind any thing on them besides the truth of the gospel. The Dialogue in the Messenger, got into this country in the right time to do good, and many good disciples here, would be glad you would continue it a little longer. You have answered many objections that Anomos and his brethren make, against the word of God being the means of saving sinners. The brethren of Anomos have one creeping-out-place. They say the word of God mentioned in Rom. x, 17, is not the letter of the gospel, but it means the same word mentioned in John i, 1. When this word (God) comes by hearing, the sinner will and shall have faith. This you can answer, and their sandy foundations must fail.

Extract of a letter from Elder D. H. Hathaway,

BROWN CO. OHIO, April 16, 1330.

"On the second Lord's day of this month we had a communion on Eagle creek. We had a good meeting; 5 were immersed and 8 or 10 were added to the church. The work of the Lord is still progressing in many parts around us."

The Editor thanks Elder S. Clack for his short answer, to the query proposed him. It is in perfect accordance with the spirit of the times—the Bible must be understood according to the creed—and the creed must be understood according to the notions of its maker. Truth expressed in plain language, whether it be found in the Bible or in a creed, must be clothed in other language to suit the opinions of a party.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. IV.] GEORGETOWN, KY. JULY, 1830. [No. 8.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1 cents under 100 miles, and 2½ cents over 100 miles.

In the Gospel Herald, a periodical printed in Lexington, Ky. for May 1830, is a lengthy dissertation on the doctrine of Trinity taken from the Protestant Episcopalian.

We have carefully examined it, but have found nothing different from the *orthodox* faith dressed in an imposing garb. We have wondered why trinitarians are so tenacious of a doctrine, so feebly supported by scriptural authority. A few scriptures of doubtful interpretation are introduced, on which is their entire reliance. The antiquity, and the popularity—the many, and the great names to support it—the strong, and the bold assertions of its truth—and the zealous and anathematizing denunciations against its rejectors, are their most potent arguments.—We should let them enjoy peaceably their notions and speculations on this doctrine, were it not made by them a *sine qua non* of religion: the test of Christianity, by which they judge and anathematize all as infidels, who cannot receive their unscriptural, unintelligible dogmas on this point. In this we think they are wrong. To produce this conviction in them, and to promote better and more Christian feelings to those who differ, we have labored, and shall yet labor, confident that the time is not far distant, when a better state of things shall take place in society. Our remarks on the article alluded to, are designed to effect this object.

The writer commences, "Why should it seem strange to us that God is enveloped in mystery." We would ask, What of God is enveloped in mystery? Did not the Saviour plainly declare and reveal the Father to the world? If so; how is God enveloped in mystery? As to the Being of God we know nothing more, than that he is a spirit; and of a spirit we know as much as we do of matter; we know nothing of either, but by their pro-

perties. The properties of a spirit are intelligence, will, acuvity, &c.; the properties of matter are length, breadth, thickness, &c. Are the properties or perfections, or character of this infinite spirit enveloped in mystery? No: For if God were thus enveloped in mystery, we could not possibly know him, and therefore could not possibly enjoy eternal life; for the Saviour teaches that to know God is eternal life. What of God, we again ask, is enveloped in mystery? It must be answered, the mode of his existence is enveloped in mystery. This is tantamount with saying, The mode of his existence has never been revealed; if not revealed, how did trinitarians learn that he existed in three coequal, coeternal, coessential persons? Even were this revealed, the mode of his existence would cease to be a mystery. The mystery would then consist in the mode of the union of three equal persons in one infinite intelligent Spirit, which Spirit is without parts. Were this revealed in the scriptures we would humbly receive it; for we will never reject a revealed doctrine because we cannot comprehend it fully. It is plainly revealed every where in the Bible, that there is but one God, the Father; and one Lord Jesus, the Son of the Father; and one Holy Spirit, which procedeth from the Father. That these three are one is also admitted to be plainly revealed, so plainly that we cannot misunderstand this truth; for Jesus prayed that his disciples might be *one*, even as he and the Father were *one*. Now the *oneness* of believers consists of a unity of spirit, purpose, design, affection, and testimony to the truth; and not a *oneness* of substance or essence. They are one *even* as the Father and Son are *one*. If the *oneness* of the Father and the Son was one substance or essence, as the *orthodox* say, then the prayer of Jesus has never been answered, and never can be, till all believers become one individual being without parts; and till this takes place the world can never believe and be saved! Awful doctrine! and yet the very doctrine of boasted orthodoxy! If it is not, we confess our ignorance of the doctrine. Yet we cannot believe that intelligent trinitarians will deny this to be their understanding of it.

The writer says "The doctrine of trinity is to be regarded as the digest of scripture, on the deep and vital subject of the nature of God. It is the soul and centre of the Christian faith." This truly is hightoned orthodoxy! *The doctrine of trinity is a digest of scripture.* If a digest, certainly the passages of scripture, from which the digest is made, can be shewn. To refer us to the whole scripture without any particular specification, to prove a doctrine, is an easy method, but a latitude of argument inadmissible with the intelligent inquirer after truth. This the writer has done. In this mode of arguing we confess we discover ingenuity; for by reference to particular texts for proof of this doctrine, the inadequacy of the evidence might be detected and seen, to the injury and ruin of the doctrine. This is not an uncommon case. But "the doctrine of trinity is the soul and centre of the Christian faith." Hence, all are infidels who deny it! All

such are sinking to hell! If the doctrine be so important, is it not very strange that it had not been so explicitly taught by the great Head of the church, that at least, its advocates could state the doctrine in some form, in which they themselves could agree.

The writer thinks that the terms used in this doctrine should be well guarded. "The word *person*, for example is to be allowed no more meaning than scripture will clearly warrant." This is certainly correct Now, what idea of *person* does the scripture clearly warrant? If there be any other than this, that a *person* is an intelligent agent or being, we should be glad to learn it. We except the personifying of inanimate objects. But the writer rejects the idea of the personality in men, as the standard to determine divine personality. "What we principally assert (says he) of the divine persons, is, that *actions* are ascribed to some one of them, which are not, and must not be ascribed to either of the others: thus, the Son reconciles men to God, the Spirit sanctifies them, the Father accepts them: thus, also, the Son died in human nature for sinners, the Father and Spirit did not." The writer evidently shews that he is better acquainted with human catechisms and systems of divinity than he is with the scripture. In the article just quoted he betrays his great ignorance of scripture. He tells us gravely that the *action* of sanctifying is ascribed to the Spirit, but not to the Father, nor Son, and indeed must not be ascribed to either the Father or the Son. Let the scripture itself reprove this bold assumption. Jude 1. "Jude the servant of Jesus Christ—to them that are sanctified by *God the Father*." John xvii, 17. Jesus prays to the *Father*, the *only true God*, "Sanctify them through thy truth, thy word is truth." See Heb. ii, 11. Eph. v, 26. "Even as Christ also loved the church, and gave himself for it; that *He* might sanctify and cleanse it with the washing of water by the word." Heb. xiii, 12. "Wherefore *Jesus* also, that he might sanctify the people with his own blood, suffered without the gate." These are sufficient to show that the action of sanctifying is ascribed to the Father and the Son, though the writer asserts it is not, and must not be done. I have found but two texts (Rom. xv, 16. and 1 Cor. vi, 11) where the action of sanctifying is applied to the spirit; on which is founded the system to the exclusion of many plain passages in opposition to it.

Again, the writer teaches, that the action of reconciling sinners to God is ascribed to the Son, but not to the Father, nor Spirit. This opinion is in pointed opposition to the scripture. 1 Col. xx. "For it pleased the Father, that in him (Christ) should all fulness dwell, and by him to reconcile all things unto himself." 2 Cor. v, 18, 19. "And all things are of God, who hath reconciled us unto himself by Jesus Christ—"God was in (or *by*) Christ reconciling the world unto himself."

Again; the writer asserts that the *action* of accepting the sinner is ascribed to the Father, but not to the Son nor Spirit, and must not be ascribed to them. Let us hear what the scripture says.

I cannot find one text, which positively ascribes the action of accepting the sinner to the Father, and not to the Son nor Spirit. We read of God accepting the sinner that works righteousness: but as trinitarians believe that the Father, Son and Spirit, are God, and as the scriptures do not determine which of the three accepts the sinner, is it not merely arbitrary, and presumptuous for them to determine? If it be admitted that the action of receiving and accepting be the same, (and it is presumed, none will deny it,) then it will be also admitted that the action of receiving sinners is as often and far oftener ascribed to the Son than to the Father; in fact I know of not one text that ascribes this to the Father exclusively, according to the sense of trinitarians. "Wherefore receive ye one another, as Christ also received us, to the glory of God." Rom. xv, 7, also John xiv, 3. Luke xv, 2, &c.

The writer is at as great a loss to define the persons in trinity as Professor Stuart, or St. Austin were. He would have done himself more credit, by acknowledging with the latter that there were three "*somewhats*;" but no body knows *what* they are! They are not three proper persons, or intelligent beings, else they would be three distinct eternal beings—they are not three improper persons, or nonintelligent beings, or they would be no God. What confusion! and yet this doctrine the soul and centre of Christianity! Thus *unguardedly* the writer has guarded the term *person;* and the arguments are so anti-scriptural that all must suspect the doctrine not to be divine.

The writer adds, "We maintain the doctrine of trinity as giving consistency to the grandest of all scriptural doctrines, that of the atonement. It is declared that Christ was made a sacrifice for sin; by which sacrifice, the stern and uncompromising indignation of God against sin, was put in force and made manifest; his mercy towards the sinner being thus justified, i. e. vindicated in his own estimation, and proved to the intelligent world at large, to be reasonable and consistent with his pure character. Now, such an infliction of divine wrath must have been *real*, not a mere ceremony, but the full weight of his vengeance; all this the victim for sin must have endured. And could any *creature* have borne such vengeance! does not a created being sink into perdition unending, the moment the creator sends "judgment without mercy!" If so, our faith instinctively declares, that the victim for sin must be an uncreated being, that Christ is divine."

The writer had just before declared that the doctrine of the trinity was the soul and centre of Christianity. Surely none can be greater. Yes: The atonement is the grandest of all scriptural doctrines! He had just before remarked that God was without body, parts or passions; and afterwards states that the Son was this very God, the uncreated Being. He stated before that the Son died in human nature, therefore the conclusion is irresistible, the very God died—the very God endured a *real* infliction of divine wrath; the full weight of vengeance!" Could the very

God suffer really thus and die, and yet be "without passions?" If the very God suffered and endured this real infliction of divine wrath, who inflicted it? Could the Son, as the very God suffer and die, and not the Father and Spirit also? If they are one substance without parts, how could this one substance suffer and yet not suffer? Could a part suffer, and yet there are no parts? To what extremities are men driven in their wild speculations!

Even the father of trinitarians, Athanasius himself rejected with abhorrence the doctrine of God dying. He says "Our scriptures no where mention the blood of God; such impudent expressions are only used by the Arians." Were this old father to raise from the dead, how would he blush for his degenerate children! his children, who now use the impudent expressions of Arians!

If they were as industrious to read the Bible, as they are to send it to the heathen and destitute, they would become wiser and better. But alas! many are very zealous to send the Bible to others, who never read it at home. They appear to have more relish for a tract, than for the word of God. Not suspecting themselves in error, they are disposed to denounce every man, who believes not as they believe. I sincerely pity the mass of the professors of religion—I mourn for the world who are in darkness and death, and there must remain while religion is so degraded in its doctrine and practice. We indulge the cheering hope of better days.

We did design to pursue the writer to the end of his dissertation; but we find so little interesting to any, except to those who read without examination, that we have declined the intention. We are more inclined to this, because in former numbers we have written a sufficiency on this subject. Willingly would I suffer the subject to rest from controversy, if all would use Bible language, and live in unity and in the bonds of peace. But while this, or any other speculation is set up as a test of Christianity, and as a device to divide the family of God, I must and will exert my feeble powers to remove it. May the Lord aid every honest soul in the same cause! To temporize, and to compromise on the great subject of truth, I feel no disposition; yet to bear and forbear, to love, to live in peace and unity with all the saints, are the warm aspirations of my heart. EDITOR.

From the Christian Advocate and Journal.

TO THE PRESBYTERIANS AND CONGREGATIONALISTS.

I rejoice to know that the editors of your principal papers, except the Christian Spectator, have resolved on a more worthy course in regard to the Methodist Episcopal Church. I infer that they have, because they observe silence lately. If they shall continue to be respectful, (even silence is respectful in this case,) we shall rejoice. I wish to continue my remonstrance until every respectable paper shall come to terms of peace, respectful and safe to all concerned. You can scarcely touch any

man more sensibly than to touch his interest. I say, then, it is the interest of the Presbyterian and Congregational Churches that their leading papers be less severe and less acrimonious in regard to the Methodist Episcopal Church. I assure you, they have done much to awaken the jealousy of the public against your operations, and to turn the attention and hope of the community towards other denominations, especially the Methodist. This fact even many of your own people and ministers of the wiser sort do know, and feel alarm and regret. And this alarm and regret have grown astonishingly the last few months. The great religious festival and anniversary week in New-York, just past, will have a powerful tendency to quicken the impulse of alarm with regard to the *tendency*, if not the *design* of these great American national benevolent societies. I spent the week in New York. I found this matter a subject of much and earnest conversation, both in the city and on the steam boats, among the grave and the gay, the sober and the profane. Several eminent ministers of the *Calvinistic family*, in common fellowship with your Churches, expressed more fear and alarm, in regard to this matter, than I had heard before. They said they feared, and had good grounds too, that it was a struggle for religious ascendancy in the nation; and they said they saw the inevitable tendency of the plans, policy, and operations of these great national societies to be the formation of *one grand American Church*, to which, of course all the other minor Churches must bow, if indeed they *lived* to bow. These venerable men, however, did expressly except the American Bible Society. So do I. And were it not for the fear that this society also is or may be made subsidiary to the other great moving societies, all the Churches in the land would come to its aid in mass, participating equally of its benefits. This I am assured of on the part of the Methodist Episcopal Church. I wish here to acknowledge that I was partially under a mistake in one of my former communications, when I said your papers had not assailed others for not favoring these great national societies. They have, though not so severely as the Methodist. I find from actual conversation with some eminent ministers of churches in fellowship with you, that these societies show hostility to all other societies, though of precisely the same nature, and, as they said to me, do every thing in their power to break them down. The great body of the Methodist Episcopal Church are not the only ones which stand opposed to these great national societies. Many distinguished individuals, both clergy and laity, in the Dutch Reformed Church, in the Protestant Episcopal Church, and even in your own Churches, are very much alarmed on this matter; and their number is increasing daily. I write these things here principally with this design, namely: your leading papers supposed the Methodist Episcopal Church the only opponents of consequence, and expected to put down her opposition, and silence her periodicals, by a simultaneous, vigorous, inflammatory, and satirical attack. I do not in-

tend to taunt them for their failure, but would simply add, if they could succeed against the Methodist, there is a rising host to contend with. I believe it is becoming a pretty general wish, that these great national societies should assume their proper denomination, and be declared Presbyterian, as they really are in effect. Then the country would understand it. The benevolent institutions of other Churches would stand forth distinctively, in proportion to their interest, and all taken together, operating in harmony with each other, but according to their own peculiar plans, would, when taken aggregately, amount to more than the amount of the national societies, and be free from the tendency to which they inevitably lead. In these remarks I expressly except the American Bible Society. D.

From the Christian Advocate and Journal.

INFIDELITY.

It was this honest conviction by which they (the apostles) were influenced, and under which they acted, that enabled them to despise the threats of their enemies; to treat with suitable indignation their taunts and sarcasms: to condemn the wickedness of a wicked world with such boldness; to encounter dangers with so much intrepidity, and to maintain with such unimpeachable integrity and persevering industry, a life of unspotted purity. Their religion lived in their hearts, shone in their conduct, dwelt perpetually on their tongues, and it was this which gave the finishing touch to all their arguments. It was in consequence of their having the truth thus embodied and presented in this visible and palpable form, that Christianity took so deep a root in so short a time, that it spread with a rapidity which astonished and confounded its enemies, while it delighted and confirmed its friends.

What else could have silenced the illusive oracles of heathenism, refuted the cavils of Jewish infidelity, and carried away captive the philosophers of Greece and Rome? This victory was not achieved by human power, nor won merely by the force of argument—of the argument which is based upon the external evidence in favor of Christianity—but it was gained by the strength of Omnipotence exerting its mighty energies in the hearts and lives of the first disciples of Jesus, and by the influence of that eternal Spirit which inspired them with an eloquence at once so bold and commanding as to sway the minds of their auditors to the side of truth and righteousness. Here was a display of the omnipotence of truth. Here was an evidence of the irresistible influence of love—of *Divine love.* Here was the silent, bloodless triumph of that religion which enlightens the understanding, and mends the heart, over those false and corrupted systems which left mankind under the dominion of all their darkness, and disordered passions and appetites. This was a triumph worthy to be celebrated in all ages!

Had this pure system of religion been permitted to stand on its own basis, and to recommend itself to mankind by its own intrinsic excellence, shining by its own light, some of the most plausible objections of infidelity had never been made. When its holy influence became enfeebled by mixing its truths with worldly policy, and its peculiar glories obscured by the false glare of human glory, it soon became an engine of state, and was made subservient to the ambitious views of wily politicians. Hence originated doubts of its divine authority. Infidelity was generated from this unholy union of church and state. And from that inauspicious era it has been fed and fattened by feeding itself on the manifest defects of those mongrel Christians.

This very plainly shows us our duty. Let the pure truths of Christianity live again in our hearts and lives, and the same results shall be witnessed. But let the professed advocates of Christianity give evidence that they are hankering after the honors of the world—that they are laboring more for political importance and influence than they are after the advancement of Christ's kingdom that the accumulation of wealth is at the bottom of their plans and the object of their pursuit—and a host of infidels for the next generation will be the fruit of their doings. Those who persuade themselves that there is no danger of this, evince a want of acquaintance with human nature and the history of events. A desire for pre-eminence, for political and ecclesiastical dominion is common to man; and unless this desire is checked, restrained, or entirely subdued by the grace of God, it will be perpetually plotting schemes for its gratification. The history of the world confirms the truth of this observation. What is the history of the world? Is it not made up chiefly of the plots, the intrigues, and the efforts of men thirsting for dominion? And to satiate this thirst, has not every principle of honor, of justice, of plighted faith, been sacrificed? And shall we vainly suppose that human nature has changed its character? As well might the "leopard change its spots." It may indeed modify its plans of operations, merely to suit them to the different views and states of society. Its objects are still the same. To gratify *self*, to aggrandize *self*, to exalt and deify *self*, is the ultimatum of all its pursuits. This ever has been, and ever will be the object and pursuit of all whose hearts are not renewed by the Spirit of holiness. It is, in fact, nothing more nor less than the carnal mind exerting itself in various ways to "exalt itself above all that is called God," until it "sitteth in the temple of God, showing itself that it is God."

It is preposterous, in our humble opinion, to apply this text of Scripture exclusively to any one denomination of Christians. Though it unquestionably depicts, in very striking colors, the heart of the Pope of Rome in his sacrilegious attempts to clamber into the temple of God, and to be exalted above all the potentates of the earth, yet this *man of sin* dwells in every unrenewed heart, actuates all the carnally minded, and will ever

distinguish them as the enemies of God and his truth. We care not by what name they are called, how loud and splendid their pretensions to piety and to philanthropy, nor how magnificent may be their schemes of benevolent enterprise; if they are under the dominant influence of debased, corrupted human nature, *self* is at the bottom of all their doings, and the lust of dominion is the secret motive of all their actions. And until this little and lordly, contemptible and haughty, impious and Heaven-daring animal, SELF, is enchained, put down, and destroyed, nothing good can issue from the work of our hands. A Pope of Rome, a metropolitan of England, a bishop of the Protestant Episcopal or Methodist Episcopal Church, a Presbyterian, Congregationalist, Dutch Reformed, or any other clergyman; a doctor, lawyer, merchant, artificer, manufacturer, or farmer; a shoemaker, a sweeper of the streets even down to the most menial and despicable of our race; while under the influence of the polluted passions and appetites of our nature, are one and all characterized by the same predominant desire and motive, and all exhibit the sad and mournful evidences of enmity against God and his Christ. Whether they act alone or in concert; whether religion, wealth, political dominion, honor, or glory be their professed object, it matters not: they are, one and all, while held down to the earth by the iron grasp of this selfish principle, abetting the cause of infidelity, and helping to people the regions of blackness and darkness for ever!

This is human nature. And it is to change its principles of action, to purify it from its native contaminations, and to bring it under the dominion of grace, under the government of that God whose laws are "just, holy, and good," that we now write. O God, help! If thou shalt speak, even though it be through these columns, the heart shall feel.

It is to raise up an army of holy souls, that we now plead. If we can succeed in enlisting all our readers, and all the professors of the religion of Jesus Christ, in this holy warfare, we we have no fears of driving infidelity, however it may be armed, with whatever weapons it may fight, from the field. The light of truth shining in the faces of these true soldiers of Jesus Christ will dart conviction to the hearts of their enemies, and they shall go "backward, and fall to the ground." This, therefore, is the crusade that we would proclaim. This is the character of the war we would wage. Let peculiarities respecting the mottos of our respective flags, the color and shape of our uniform, and the particular dialect in which we speak, be "given to the moles and bats," while with firm phalanx, with our hearts fired with love to God and men, having the shield of faith, the helmet of salvation, and no other sword but the sword of the Spirit, all marshalled under the Divine Captain, we breast the enemy, march into his territories, strip him of his armour, and bring him a willing captive to our Immanuel.

To achieve this bloodless victory, we call upon all the friends

of Jesus. To conquer this rebel by such means, we would enlist every lover of God, every well wisher to the human race, and every man in whose breast a spark of humanity remains to be kindled up with this holy enthusiasm. Let our hearts be warmed at this holy altar of God, and our sword be tempered in this fire, and we may bid defiance to the enemies' darts. They will fall pointless and powerless at our feet, while the hand that hurled them will brandish in the serene air of universal benevolence that very weapon with which he has been conquered.

REMARKS.

The sentiments contained in the above article we consider excellent, and deserving particular regard by all the lovers of truth. What a severe, but just argument is here advanced against much of the religion of the day! What an awful warning against the growth of infidelity! What an animated exhortation to the saints is given, to engage in a holy crusade (not as Doct: Blythe would have it, against Christians, but) against infidels and despisers of the cross; not with carnal weapons, but with the sword of the Spirit, tempered in the fire of divine love! We cordially wish success to the writer in the future numbers he has given us reason to expect. May his labors of love be amply rewarded in time and in eternity EDITOR.

LIBERIA.

Extracts of a letter from Mr. John Russwurm, to A. R. Plumley, Esq., agent of the American Colonization Society, dated Government House, Monrovia, Nov. 18th, 1829: communicated for the Recorder.

At the invitation of Dr. Mechlin, I am staying at the agency's house. I am not sorry that my feet now rest on "terra firma," and in the land of my fathers, believing as I do, that it is decreed by Him who reigns above, that the descendants of Africa in America must return and assist in the great work of evangelizing and civilizing the land: the decree has gone forth, that "Ethiopia shall stretch forth her hands unto God;" and were you here one sabbath, you would believe that the commencement of the prophecy was taking place. Ah! it is so pleasing to behold men who formerly groaned under oppression, walking in all the dignity of human nature, feeling and acting like men who had some great interest at stake; but still more pleasant to behold them assembled in the house of worship, rendering thanksgiving and prayer to him who ruleth the nations, in this land of heathen gods, surrounded by millions of immortal beings who are immersed in the grossest superstition, "with eyes that see not, and ears that hear not."

I cannot describe what were my first sensations upon landing. The town contains double the number of houses one would expect, and I am informed of Caldwell and Millsburg, that each

contains nearly as many. The colonists here at Monrovia appear to be getting ahead fast; their principal dependance is trade with the natives, either in stores or at factories established in the interior. The health of the colony has been quite good; deaths but two the last six months.

INFANTS IN HELL.

Never was there an opinion more justly and universally reprobated than this. All, except a few who boldly avow their creed, and honestly receive their system, reject it, and are offended, if it be insinuated that it is a doctrine of their creeds. It is not my purpose to offend, but to expose a doctrine, which involves the spotless character of God and his institutions in black, awful, repulsive shades. I shall therefore show that this is a doctrine of boasted orthodoxy, its claims to truth shall be examined, and its bearings made manifest.

1. We shall take notice of the orthodox covenant, said to be made with Adam in innocency, in the words following. "God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience; promised life upon the fulfilling, and threatened death upon the break of it." This covenant being made with Adam, as a public person, not for himself only, but for all his posterity; all mankind descending from him by ordinary generation, sinned in him, and fell with him, in that first transgression." The miseries brought upon all mankind by Adam's sin are described by them to be "all miseries spiritual, temporial and eternal, both in this world and the world to come—The punishments in the world to come, are, everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever." This covenant is described by the orthodox to be "the law delivered by God on mount Sinai, and written in two tables." See the Presbyterian Conf: of Faith, Chap's. 7 and 19. Lar: Cat: Ques: 20–29. The same doctrines are contained in the Baptist Confession.

Now, who can be so ignorant of the use of language, but must conclude from these articles that God made a covenant with Adam, involving all his posterity "in most grevious torments in soul and body without intermission in hell fire forever!" If God made this covenant, it must have been agreeable to his will, holy, just and good—therefore, to punish unoffending infants in hell forever, is agreeable to the will of God, and holy just and good!! But the orthodox have endeavored to soften the features of this God—dishonoring. soul—repulsive doctrine, by declaring that all infants are not damned; but that some are sovereignly and mercifully elected and saved. They thus declare (Chap: 10. sec: 3.) that, "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit." But what is the fate of the non-elect or reprobate infants? eternal torment in hell fire forever! There is no possible salvation for them, because they with all the

non-elect part of mankind are involved in the transgression of the first covenant; not being represented by Christ in the covenant of grace! See Chap: 10.

This is the doctrine of orthodoxy. Let us now examine its claims to truth.

2. The covenant as law given to Adam, is said to be the same as that given to Moses in Horeb, written in tables of stone.—What says Moses on this subject? Hear him, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our *fathers*, but with us, even us, who are all of us here alive this day. Duet: v, 2, 3. If this covenant had been made with Adam, and in him with all his posterity, Moses must have been ignorant of it. But in the spirit of inspiration he declares it was not. With such authority we are obliged to reject this doctrine of the orthodox.

3. "By Adam's disobedience was brought upon all his offspring, the curse of most grievous torments in soul and body without intermission in hell fire forever." The scriptures brought for proof in the Presbyterian Conf: of Faith are the following. Gen. II, 17. "In the day thou eatest thereof thou shalt surely die; or dying thou shalt die." We ask, what was this death? This we learn from the sentence pronounced by his Maker upon Adam. Gen. III, 19. "In the sweat of thy face shall thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." Not a word here hinted, that his posterity should suffer grievous torments of soul and body in hell fire forever, because Adam had sinned: and how the body, when returned to dust could suffer grivous torments, is one of the mysteries inscrutable. But the inspired Paul confines the death for Adam's transgression to temporeal death in 1 Cor. xv, 21, 22. "For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive." See also Rom. v, 12. to the end. Another text adduced to prove the doctrine is 2 Thes. 1, 9. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." But I ask, who are these to be thus punished, and for what sin? Only read the words in immediate connexion, and though a child. you cannot mistake—"The Lord Jesus shall be revealed from heaven; taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Is this the sin of Adam, and the punishment inflicted on his posterity for that sin? If the makers of the confession of Faith knew no better, they are to be pitied, rather than followed as unerring guides. Let the reader but attend to their other proofs collected together on the 29th question of the larger catechism. and he will find not the most distant hint of the doctrine they are introduced to prove. They are Mark IX. 43, 44. Luke XXI, 24–26. Matt. XXV, 41–46. Rev. XIV, 11. John III, 36. I cannot but wonder at the credulity of the world, in receiving a fundamental of a system without

proof, or what is worse, with what is entirely opposite to the matter attempted to be proven.

We will now notice the bearings of this doctrine. It bears hard upon the character of God as just, good and merciful. Surely this needs no proof in this day of inquiry. To say that God is good, merciful and just in giving a constitution, dooming unoffending infants to unremitting tortures in hell fire forever, would be spurned by every rightly informed mind, and pious heart; yes, by those too in whose creed the doctrine is found. The doctrine also bears hard upon the character of the Bible. It cannot be found there, but repelled on every page. The orthodox talk of elect infants, and to prove that God has elected some, they quote only Luke xviii, 15, 16, and Acts ii, 38, 39. Do examine these texts, and think what a stretch of faith it must be, to receive them as proofs of infant election, in the Calvinistic sense of the term. It may be asked, why I meddle with the creed of others? My reasons are, because I desire to have all the collected filth and rubbish of ages, which has by man been imposed on the Bible removed, that the truth may again shine forth for the illumination of the world in darkness. I also desire to turn the attention of my fellow creatures to the creeds of those, who claim orthodoxy exclusively, and denounce all others who differ from them. This we hope will cut the chains of ignorance, with which myriads are bound. EDITOR.

A SHORT METHOD WITH UNITARIANS—*By J. Whitsitt.*

Under this head I have read a dissertation in the Baptist Chronicle for May, 1830. It is not my design to defend the Unitarians more than any other sect; but I am ever moved to advocate truth under whatever name it may be assailed. I have seen short methods and long methods of attacking supposed errors but the best method, I think, is truth and good sense. We will briefly attend to Mr. Whitsitt's arguments to prove that Jesus Christ is the only true and living God, and, therefore, not the Son of the living God. The very proposition carries in it an anti-christian appearance; yet it is the very doctrine that so much labor is expended to establish.

Arg: 1. "'In the beginning God created the heavens and the earth.' Gen: i, 1.—John informs us that it was the Word that was made flesh, who made all things, and that this Word was God. John i, 1–14.—and that this is the true God and eternal life. 1 John v, 20." Where does John inform us that it was the Word *who made all things*? No where. Mr. Whitsitt, nor any other man has ever been thus taught by John. Does he not see the difference between the two expressions, the Word *who made all things*, and the Word *by whom all things were made*? The difference is very great; as great as there is between the prime and instrumental cause of any work. God the Father is the prime cause; Christ, the Son of God, is the instrumental cause. God created all things, the heavens and the earth; but God cre-

ated things *by* Jesus Christ. Eph: III, 9. God made the worlds; but God made the worlds *by* his Son. Heb: I, 2. Of the one God, the Father, are all things; but *by* the one Lord Jesus Christ, are all things. 2 Cor: VIII, 6. God Almighty created the heavens and the earth and all things therein; but all were created *by* the Son, whether they be angels, principalities or powers, things in heaven and things on earth, things visible and invisible—all were made *by* him, and without him was not any thing made that was made. How plainly distinguished are the prime and instrumental causes in these cases. The learned will know that *dia* with the Genitive in Greek, almost universally signifies the instrumental or secondary cause, and in no case I have seen, ever signifies the prime cause. This was the sense of the Greek Fathers. The prime cause is generally, if not always expressed by *hupo* and *ex*. Thus, "That it might be fulfilled which was spoken (*hupo*) of the Lord (*dia*) *by* the prophet." Matt: II, 15. "All things are (*ek*) of God, who hath reconciled us to himself (*dia*) by Jesus Christ." In like manner he saves, redeems and judges the world *by* Jesus Christ. The inquirer after truth may consult my letters to Doct: Blythe on this subject. Till Mr. Whitsitt shall prove that these things are incorrect, his argument is as light as air. The trinitarian sense of 1 John v, 20, has been so often refuted that I think it useless to repeat it. I refer such as wish to know to my letters to Doc: Blythe.

We will try Mr. Whitsitts second argument. "The Son is the brightness of his glory, and express image (Gr. character) of his person, and upholding all things by the word of his power, when he had himself purged our sins, sat down on the right hand of the majesty on high." Heb. I, 3. Who would have thought that any one could seriously introduce this text to prove that the Son of God, was God himself? that after the only true God had purged our sins with his own blood, he sat down at the right hand of himself—that he was the image of himself—that he appointed himself heir of all things? Read the context and the matter must forever rest, that this person was the Son of God.

John XIV, 9. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father," *the Almighty*. What of the Almighty Father did Philip see in the Son? Not his being, substance, or essence—This none hath seen or can see. It was then the character or Glory of God shining in the face of Jesus. This was what the disciples saw manifested in the flesh of the Son of God.

Matt. IV, 7–10. "Jesus said unto him (the devil) thou shalt not tempt the Lord thy God." quoted from Deut. VI, 16. Then saith Jesus unto him, Get thee hence, Satan. For it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Without a perversion of plain truth these texts cannot be referred to the deity of the Son of God, but to the Father alone.

Js. II, 19, Could only be quoted by Mr. Whitsitt to express a little vulgar wit; too low to notice.

He next introduces Matt. VIII, 29–31, and IV, 3. John V, 18, to prove the equality of the Son with the Father. Strange that he should talk of the equality of one infinite being, one Almighty God. Equality, we have ever thought implies plurality; and to say that one is equal to itself is too absurd to be admitted. It is still more strange to introduce the testimony of devils, and of the Jews who were the worst of commentators on our Saviours words. They once testified that he had a devil and was mad. If their testimony is good in one case, why not in the other? A good cause needs not such supports.

He next quotes Eph. I, 17 19, and II, 1–4. V, 10., to prove that the Father Almighty quickens dead sinners; and then cites us to John V, 21–25, and XII, 25, to prove that the Son does the same; therefore he must be the only Almighty God! Let but the verse following the 25, which he quoted, be read, and then what will become of his argument!" For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority &c." How could life be given to the only Almighty God!

His next argument is that the Almighty is every where, and so is the Son; therefore the Son must be the Almighty. Matt. XVIII, 20. Rev. I, 13–19, and III, 20. It is admitted that the Son of God is every where on earth, and in heaven itself; yet will this prove him infinite? It is thought by many that an intelligent agent, the Devil is in Europe, Asia, America, in all the inhabited earth at the same time; will this prove him to be infinite? We betray our ignorance of the greatness and power of intelligent beings, when we measure them by our littleness.

Again he says, The Almighty searcheth the hearts, and so doth the Son. Rev. II, 18–23. John II, 24, 25. Therefore do I ask Mr. Whitsitt, Whence did the Son derive this knowledge? Did not the Father give him, according to promise, the spirit of knowledge, wisdom and understanding? Isai. XII. Did he not receive this spirit without measure on the day of his baptism?— Did not the Father anoint Jesus with the Holy Ghost? And did not the Father by this anointing or unction teach him all things; even to know the hearts of his creatures? Had not Peter and others the gift of discerning spirits? Must they therefore be the Almighty?

Again, he says, The Almighty is the only potentate; this potency is manifested in the Son: 1 Tim: VI, 14–16. Rev: XIX, 11. John XII, 15. I would ask again, Does this title, *the only* potentate, apply to the Son of God independently, or was it given to him with the power, rule and government, by the Father? Was he not made Lord of All? If indeed the title be applied to the Son at all, how can the apostle say of this potentate, "whom no man hath seen or can see?" Could this be true of the Son? Was he not seen before and after his resurrection by many? To me it is plain without the aid of criticism, that the Father is here declared to be the only potentate; he shall shew or manifest the

appearing of Jesus Christ—he shall shew it, who is the only potentate, &c.

The Almighty, he says, existed from everlasting; the same of the Son. Prov: VIII and XXX, 4. Mic: V, 2. Heb: XIII, 8.

The text in Prov: VIII, 22 to the end, is an unhappy passage to prove the Son of God to be the only Almighty God, for he is said to be set up and brought forth. How can this be said of the Almighty God? Who could have set him up? Who could have brought him forth? But this was done from everlasting—this is defined, beyond mistake, to mean before the creation of the world—"I was set up from everlasting, from the beginning, or ever the earth was; When there were no depths, I was brought forth," &c. If the text refers at all to the Son of God, it simply proves his pre-existence as Son. As to Mic: v, 2, the 4 verse shows that the Almighty Jehovah was not intended, for "he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord, his God."

Because the Son of God will raise the dead and judge the world, Mr. W. thinks he must be the Almighty. I answer—The power to quicken and raise the dead was given to him by the Father, as it was to Elijah and the Apostles—The authority to execute judgement also was given him, because he is the Son of man. See John v. With regard to 1 John v, 7, enough has been said to convince the serious inquirer after truth. Even admitting it genuine, it can never establish the doctrine of trinity. "These three are one," does not prove that they are one God—but *one* as the apostles were one, according to the words of our Lord. John XVII.

The Father admits the Son his equal, says Mr. W. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." Zech. I answer—The Father also admits the angels to be the fellows of his Son. Will Mr. W. conclude that the angels are also equal to the Son? He also introduces Phil: II, 6–9, to prove the Son's equality with the Father; by which he means that the Son is the same being with the Father; or else, instead of having *two little Gods*, (I use his own language,) he will have two infinite, eternal Gods. If not, how can he reconcile the expressions, "God hath highly exalted him, and given him a name," &c. He attempts to argue that because Jesus was in the likeness of sinful flesh, therefore, he was a proper man. Will he admit that the angel Gabriel, who appeared to Daniel, and the three angels that appeared to Abraham, were proper men, because they appeared in the form or likeness of men? Because Jesus was in the form and image of God, he argues that he must be the Almighty God. Will he also admit that Adam was the Almighty God, because he was created in the image and likeness of God? Will he admit the same conclusion respecting the saints, who bear the image of the heavenly? We think not. He further argues, that because the angels were commanded to worship him, therefore, he must be

the Almighty God, or he commanded idolatry. Will Mr. Whitsitt accuse the apostles and primitive saints of idolatry, because they worshipped the Son of God! Will he accuse the heavenly hosts of this sin, because they worship the Lamb that was slain, and who had redeemed them to God by his own blood! They worship God and the Lamb, and yet are not idolaters; and if Mr. W. ever joins that company, he will lose one doctrine of his system.

As to 2 Cor: VIII, 9, and John XVII, 5, I need not say one word. Let any one read the texts, and ask himself these questions—Did Almighty God become poor! Did he change from his glory, and pray for it to be restored, &c.! The text, Rev: 1, 7, 8, most evidently refers to the Father, and not to the Son. Read 4 verse. It is strange that Heb: 1, 7, 8, 9, should be pressed by trinitarians into their service, to prove the Son of God to be the Almighty God himself. The Father thus addresses his Son—"Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Mr. W. concludes, "Were he (the Son) not the Almighty God, he never would have been able to quiet an infinite law; to control a mighty devil; and save an obstinate people from their sins." This may pass for its worth. Yet I must express my fears, that for the defence of human systems and opinions of deicide; infinite laws; God dying to satisfy or appease his own wrath, and reconcile himself to sinners, &c. will fill the world with infidelity, and bring the Bible into contempt. If men would only act with Bercan honesty, there would be no fear. Posterity will wonder at the dogmas of this generation. EDITOR.

For the Christian Messenger.

BROTHER STONE:—A few days ago, on my return from Harrison county, I was informed that Mr. C——— a Presbyterian D. D. of great celebrity as a scholar, divine, and controversalist, was to preach near the road I travelled. I concluded to give him a hearing. According to expectation he addressed the congregation. When he arose, he read 1 Cor. XII, 1, 2. From his reading so much of the paragraph, I was induced to believe that *even* in his old age he had been willing to learn the use and design of the sacred scriptures, and consequently had seen the imprnpriety of *text* taking, or *scrap* preaching, and would hereafter follow the current of truth, attending to the connection, without regard to system. But what was my mortification, when he said "our text will be found in the latter clause of the 3 verse," "And that no man can say that Jesus is the Lord, but by the Holy Ghost."

Having now taken his *text*, his ingenuity, with the aid of his theological dissecting knife, soon enabled him to divide this little *scrap* into two heads!! This *operation*, he no doubt felt free to perform, after he had detached this little part of a sentance from the context; feeling I suppose quite free to torture it as he pleased,

and as his system required. His 1st head was to prove the personality, and Deity of the Holy Ghost. His second was to show the necessity of the direct and immediate operation of the Holy Ghost in regenerating the human heart, (according to the Calvinistic view of the subject.) I may hereafter exhibit his proofs and arguments in support of his positions, when their importance and excellence will be made known, and duly appreciated. The object of this communication is to notice one position our preacher assumed. Having discovered some present, whom I suppose he desired to *drub*, he remarked, "*that some ignorantly denied that we were commanded to worship the Holy Ghost. But we can easily establish it.*" I acknowledge that when I heard this venerable man, who had grown grey in the kingdom of the clergy, and had acquired so much renown for his defence of *orthodoxy*, boldly announce that it could be easily established, that we were commanded to worship the Holy Ghost, I was not a little agitated, lest in my researches after truth, I had overlooked this important requirement of heaven. And now you shall have all his Bible proof in favor of his position, that the Holy Ghost was an object of worship, in the exact order he introduced it. Sol. songs 4. 16. Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out: Let my beloved come into his garden, and eat his pleasant fruits." Ezekiel xxxvii, 9, 10. "Then said he unto me, prophecy unto the wind, prophecy, son of man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live; so I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." Mat. xxviii, 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost."* 2 Cor. xiii, 14. The grace of the Lord Jesus Chrst, and the love of God, and the communion of the Holy Ghost be with you all.

Can you believe, when I assure you, that you now have all the Bible proof before you to establish a command to worship the Holy Ghost, that the able and zealous defender of the orthodox faith, and their boasted champion could adduce! Such, however, is the fact; and I surely concluded, that the people, after hearing the mighty effort of a *great* man, and witnessing so complete an abortion, would relinquish a sentiment in favor of which, that D. D. nor no other D. D. could, or can give one Bible precept or example. If he did, I will acknowledge myself under obligations to that man, who will show me in which of the previous quotations it is to be found, and how they *all*, when blended together, can sustain the position.

The mind of that man who could torture and *turn* the phrase,

*Was Moses into whom the Israelites were baptized—was the one body into which all believers were baptized, objects of worship?

"awake O north wind, and come thou south, into a command to worship the Holy Ghost, must certainly be warped by prejudice, poisoned by conceit, contracted by sectarianism, and destroyed by bigotry; the people, who would receive such a sentiment upon such proof, I regard more as objects of pity than contempt. Examine the other passages, and you will discover they go just as far to prove the position of the preacher, as the phrase *North, or south wind.* The people, however generally, appeared to receive it as sound doctrine, and I presume regarded all who denied it as heretics. "In vain do they worship me (said Jesus) teaching for doctrines the commandments of men."

As the above proof was adduced by one equally as competent to do justice to the subject, as any other man, I regard it as all the proof the Bible affords in favor of the position, that the Holy Ghost is an object of worship; and therefore thought it important to lay it before the public, humbly trusting it will do much good, and be the means of inducing many to abandon a sentiment, that has not a shadow of Bible proof to support it. In the absence of such proof, and for the want of plausible argument, the congregation had to be content with bold assertion, and strong declamation, which are all the proof many appear to require, and which will, when emanating from certain partisans, go farther with bigots, than all the solemn sanctions of the Bible to the contrary. But in this way, by using strong language, and wresting in the scrap way, God's blessed word, the above position, and all other sectarian dogmas are vindicated, and maintained.

Will not such *operations* as the above, by the Rev. Doctors entirely annihilate the beast, and overthrow the man of sin?—Will it not open the eyes of a blinded people, and cause them no longer to receive or trust the daring assertions of their ministers, and promote a spirit of inquiry among them, that will completely free them from clerical thraldom? Can any one believe for a moment, that the foregoing scriptures contain a command to worship the Holy Ghost? Will the people receive as true, all the declarations of a man, who has ingenuity enough to make fundamental doctrines out of little detached scraps of scripture?—For one, I envy no man the fame he acquires from such a mischievous use of the blessed Gospel. I have no doubt, the people will soon turn from such *fables*, and *teachers*, and old woman will ere long teach college divines, and D. D's. the simple meaning and beauty of the scriptures. For the present I leave this D. D. with you and the public. PHILIP.

For the Christian Messenger.

A SHORT SERMON.

MR. EDITOR.—I have looked upon the use of ardent spirits as exceedingly injurious to the well being of society; and have, therefore, condemned the making and vending it, in any shape; but especially in the retail way, as practised in our Groceries or *nurseries of drunkenness.* And I have been no little offended,

and mortified, to see religious persons standing behind their little counters, measuring out the intoxicating draught. But I have lately heard a text quoted by a preacher, which (if it be a correct reading,) removes all my scruples. And as my religious grocery-keeping friends, may themselves have some scruples, as to the propriety of their course, I have concluded to preach a short sermon for their benefit upon the text, with which I am furnished. The text, in King James's translation, reads thus; "Let him eschew evil and do good:" but my preacher's reading was as follows: "Let him issue evil and do good." As I am no linguist, I cannot say that this is a correct reading, but if it be, the grocery keepers, (and many others too) will be under great obligations to my preacher, for his *new light* upon the scripture, and to me for publishing it. For now they may go a head without any scruples. But without further introductory remarks we will come to the text, which we shall divide as follows:—1st. What is meant by issuing evil? 2d. What is meant by doing good! Let it be kept in mind, that this sermon is designed to explain the text, merely as it applies to grocery-keepers.

And 1. What is implied in issuing evil? It will be allowed that ardent spirits are evil in their tendency; therefore by a very common figure of speech they may be called evil, the cause being put for the effect. The meaning of this head of the text, then, as applied to retailers of ardent spirits, is this; "gentlemen, go on, issue your spirits by gills, halfpints, quarts and gallons; make all drunk you can—and thus prepare them to wallow in our streets with the swine, "issue your evil," and thus help your fellow creatures to destroy their property, their health, their own and their families credit and happiness; and finally to destroy their souls eternally. But, we come now to the second head, as it is not so agreeable to dwell upon the first, which requires such hard things of us. We are now, to enquire what is meant by doing good, in the sense of the text, as applied to religious grocery-keepers. And

1. It is doing *good*, to issue all the evil they can, that they may have somewhat to give to them that have need. To Tract societies, Education Societies, Missionary Societies, &c.

3. It is doing *good*, to give liberally of the proceeds of evil, to the preacher, that he may have all things and abound; that he may pursue his studies, and bring out of his treasury things new and old.

4. It is doing *good*, while they are issuing, evil to pray to the Lord to have mercy on those to whom they are issuing—to save them from evil—to turn them from sin, and make them christians. I do not pretend to say, that such a prayer, is consistent with issuing evil; but I know it is consistent with the idea of doing good, to pray thus; and I well know, that if I cannot reconcile the first and second heads of my discourse, I am not alone; that is one consolation. For the old confession of faith teaches both the doctrine of predestination and man's free agency: therefore,

though they cannot reconcile the two sentiments, they are bound to believe them. So, then, if we cannot reconcile the ideas of issuing evil and doing good, this is none of our odds; we know the text teaches both, and that is sufficient. But as we do not like long sermons, we will close and permit you to fill up the deficiences at your leisure, by your own reflections.

A LOOKER ON.

From the Christian Register.

FAMILY PRAYER.

I fear that the neglect of family devotion, amongst the professors of the gospel, arises principally from erroneous views as to the *nature* of religion, and the mode of its operation on the mind. The present age is strongly characterized by loud, and but too often ostentatious, professions to benefit and Christianize the world. Excitement is the order of the day. The anniversaries of many of the religious institutions, have grown into almost mere public exhibitions; and the keen appetite of a crowded and excited auditory, is but too frequently satisfied with the wild and extravagant declamations of platform orators. I would by no means utter a single word that might damp the most ardent zeal, provided it was of the right kind. Constant and vigorous efforts in the cause of Christ and of God, are required and ought to be made. But I may be allowed to say, that the present tone of religious feeling, as it exists in England, does not appear to me to be favorable, to the cultivation of the social affections and the observance of domestic religion. The spirit of the age seems opposed to the growth of a retired and unassuming piety. Publicity—a desire to attract the notice of the world—is not one of the least among the errors which characterize the proceedings of Christians. The practice of family prayer, which has been sanctified by the example of the best and holiest of men, is alas! of too retiring a character, for those who love to pray in the market-places and at the corners of the streets, that they may be seen of men. And where family prayer is neglected, is there not a danger of neglecting also *private individual prayer?* In short, that parent who never prays with his family, how often does he pray by himself? If he does not pray *with* his family, the inference seems to be, that he seldom if ever prays *for his family.* However this may be, the subject demands the most serious attention; and I hope that no parent who may read this letter, will so awfully neglect the advice and warnings which it contains, as to endanger the salvation both of himself and family.

Religion never appears to so great an advantage, never so attractive and amiable, as when she sheds her light and influence on the minds of a Christian family, gathered around the domestic altar. How truly inspiring is a scene like this! How powerful are the aids, and how consoling the influences of true religion! My friends, let me entreat you, with all the earnestness I can command, to avail yourselves of them. You may have already

enjoyed no inconsiderable portion of comfort and happiness in your families. I hope you have. But the question is, have you enjoyed *that kind* and *that degree* of happiness which the religion of Jesus Christ is so pre-eminently calculated to bestow? Families, Christian families, would do well to consider, what amount of happiness they possess, attributable solely to religion? We have reason to fear, that the followers of Christ, do not, in their domestic and confugal relations, sufficiently evince the *spirit and temper of Christ*. We fear, that too many Christian parents are remiss in their religious duties at home: that they do not instruct their children and servants, and watch over their spiritual interests as they ought to do: that they do not, in short, welcome and cherish religion in their families, *as a family religion*—as a religion that is calculated to develope the social affections—as a religion that sweetens the temper and subdues the boisterous passions—as a religion that spreads a cheering and hallowing influence around the domestic hearth, and which unites, by the strongest and tenderest ties, a family on earth, preparatory to its union with the more exalted and happy family in heaven.

Excuses against any practice of religion may easily be made, but we cannot well conceive any more groundless than those which have been already noticed against the performance of family prayer. For what, my friends, can be more natural and rational—more becoming the privileges of our superior and exalted nature—so conducive to peace of mind and joyfulness of heart, as to kneel with our offspring, around an altar erected in the midst of our habitation, from whence ascends in grateful fragrance to heaven the morning and evening sacrifices! God has revealed himself under a *domestic* relation and calls himself 'the God of all the families of the earth.' And will you refuse him in this endearing character? Will you rob yourselves and your families of your greatest mutual honor and blessedness! An angel, in his intercourse with this world, sees nothing so uninviting and dreary, as a house, though rich as a mansion, and splendid as a palace, devoid of the service and presence of God. 'But what so lovely, so attractive as the family altar, '*garlanded by the social feelings*,' and approached, morning and evening, by the high priest of the domestic temple and his little train of worshippers? There, the master's authority is softened, and he feels respect for the servant who is kneeling at his side, and '*free indeed*.' There, the servant's submission is sweetened, and he loves, while he obeys, a master who is praying for his welfare. Here, the father, worn down with the labor of the day, is cheered and refreshed. Here, the anxious mother hushes her cares to rest. If any thing in the day has been diverted from its course, now all finds its place and glides along its wonted channel. If the relative affections have declined during the day, the evening service, like the dew of heaven, revives and enlivens them. If offences have come, they are easily forgiven, when all are asking pardon for themselves. Every angry word, every wrong temper,

every petulant feeling, flies before the hallowing influence of social devotion.'

That you may enjoy the peace of God in your bosoms, and the peace and happiness of religion in your homes, is, Dear Friends, the earnest wish of, Yours truly and affectionately, G. B.

We are sorry that Mr. Chambers cannot find room in his numbers for the piece he has prepared to establish his charges against me. It is hoped he will insert it shortly, as the public are waiting to see it. If he fails to establish them, his situation must appear awkward. We are by him informed that some benevolent person has written an article, over the signature of *pacificator*, and kindly handed it to him for publication. I wish not peace at the expense of truth or character. We have waited in silence sufficiently long; we wish Mr. C. to come forth with his testimony, or acknowledge his error. EDITOR.

My agents and patrons are informed that the price of the present volume is now due. They are solicited to collect and make immediate payment. If they cannot send by private conveyance, they must send by mail; I must risk the loss. Let them be careful to have the money sealed up in the presence of the post master and a witness. Let not the bills be small, for it is well known that the postage will be too high to justify it. I once more intreat my friends who write to me to pay postage. I have good reason to complain that many letters and communications are sent me, which cost me more than they are worth.—Agents are excepted. EDITOR.

DUBLIN, OHIO, June 7th, 1830.

DEAR BROTHER STONE.—This will inform you that the cause of Christian liberty is gaining ground, righteousness is going forth as brightness, and salvation as a lamp that burneth. In Liberty Knox County, Ohio, there have been about seventy members received in about four months; on Lake Fork about twenty, and four other places from fifteen to twenty. The cause is rapidly spreading. O that it might spread far and wide! I have baptized in twelve months one hundred and twenty converts. I have lately been a tour to Virginia. The cause is progressing slowly, and if there was regular preaching, sectarian establishments would soon explode, and the inventions of men would fall to *rise no more.*——Your brother in Christ,

ISAAC N. WALTER.

Extract of a letter from Elder Mansel W. Matthews,

M'NAIRY CO. TEN. May 12, 1830.

The church in my neighborhood is in a flourishing state at present; from six, *it* has grown in about one year to upwards of sixty, who are living in love, peace and union.

When I first came here it was a *wilderness;* but the blessed Gos-

pel has transformed it into a fruitful field. Union prevails, creeds and party names are becoming unpopular: at our communions we have the pleasure of beholding Christians of every name surround the table of the Lord, regardless of difference of opinion. This happy state we ascribe to the Gospel's being proclaimed free from the jargon of schools. Many churches have been planted recently in the Western District. I visited many of them last winter in company with Elder A. Anderson, who is riding in this country, and found them in a growing state. In a word, truth is prevailing in this country, and error hiding its deformed face. May the Lord assist us in the great work of reformation! Our Camp-Meeting commences on Chamber's creek in McNairy county Ten. on Friday before the 3rd Lord's day in Sept. next. We earnestly invite our brethren generally to attend, who can. For the present I must desist, Yours in hope of immortality. M. W. MATTHEWS.

Extract of a letter from Elder C. Sine,

TIMBERRIDGE, VA. May 27, 1830.

"The work of the Lord is still prospering in this and the surrounding country. Light is beaming forth as the brightness of the morning. Man made creeds, and covenants are losing the esteem of their former advocates. We look forward with a pleasing hope that the man of sin will soon be dethroned, and victory be declared on Emanuels side." C. SINE.

NOTICE.—The brethren of the Miami Christian Conference at their last meeting, agreed to meet annually, on the Monday after the fourth Sabbath of August. Accordingly they will meet next August at the Franklin Union Meeting House, in Warren county, Ohio. Meeting for preaching and other parts of Divine worship is expected to commence on the Friday preceding. THO: ADAMS.

On the Thursday before the second Lord's day in August next, the Western District Christian Conference, will sit at Gordon's Ferry, on Duck River, Hickman County, Tenn.

I. M. BARNETT.

[Bro. Barnett states that in a few month's past he has baptized between 20 and 30.—EDT. CHR. MESS.]

NOTICE.—The Flat Rock Christian Conference of the State of Indiana, will hold their first meeting in August next, on Blue River, Shelby County, about six miles above Shelbyville, commencing the Thursday before the last or fifth Lord's day of that month. JESSE FRAZIER, E. C. C.

NOTICE.—The White River Christian Conference will meet at Elder LEWIS BYRAM's, near Orleans, Ia. on Monday the 16th of August next. Meeting to commence on the Friday before

CHRISTIAN MESSENGER.

BY BARTON W. STONE,
AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

DR. CHANNING'S ELECTION SERMON.

In order that religion should yield its full and best fruits, one thing is necessary; and the times require that I should state it with great distinctness. It is necessary that religion should be held and professed in a liberal spirit. Just as far as it assumes an intolerant, exclusive, sectarian form, it subverts, instead of strengthens the soul's freedom, and becomes the heaviest and most galling yoke which is laid on the intellect and conscience. Religion must be viewed, not as a monopoly of priests, ministers, or sects, not as conferring on any man a right to dictate to his fellow beings, not as an instrument by which the few may awe the many, not as bestowing on one a prerogative which is not enjoyed by all, but as the property of every human being, and as the great subject for every human mind. It must be regarded as the revelation of a common Father, to whom all have equal access, who invites all to the like immediate communion, who has no favorites, who has appointed no infallible expounders of his will, who opens his works and word to every eye, and calls upon all to read for themselves, and to follow fearlessly the best convictions of their own understandings. Let religion be seized on by individuals or sects, as their special province; let them clothe themselves with God's prerogative of judgment; let them succeed in enforcing their creed by penalties of law, or penalties of opinion; let them succeed in fixing a brand on virtuous men, whose only crime is free investigation; and religion becomes the most blighting tyranny which can establish itself over the mind. You have all heard of the outward evils, which religion, when thus turned into tyranny, has inflicted; how it has dug dreary dungeons, kindled fires for the martyr, and invented instruments of exquisite torture. But to me all this is less fearful than its in-

fluence over the mind. When I see the superstitions which it has fastened on the conscience, the spiritual terrors with which it has haunted and subdued the ignorant and susceptible, the dark appalling views of God which it has spread far and wide, the dread of inquiry which it has struck into superior understandings, and the servility of spirit which it has made to pass for piety,—when I see all this, the fire, the scaffold, and the outward inquisition, terrible as they are, seem to me inferior evils. I look with a solemn joy on the heroic spirits, who have met freely and fearlessly pain and death in the cause of truth and human rights. But there are other victims of intolerance, on whom I look with unmixed sorrow. They are those, who, spell-bound by early prejudice or by intimidations from the pulpit and the press, dare not think; who anxiously stifle every doubt or misgiving in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth as from infection; who deny all virtue, which does not wear the livery of their own sect; who, surrendering to others their best powers, receive ueresistingly a teaching which wars against reason and conscience; and who think it a merit to impose on such as live within their influence, the grievous bondage, which they bear themselves. How much to be deplored is it, that religion, the very principle which is designed to raise men above the judgment and power of man, should become the chief instrument of usurpation over the soul.

It is said, that in this country, where the rights of private judgment and of speaking and writing according to our convictions, are guarantied with every solemnity by institutions and laws, religion can never degenerate into tyranny; that here its whole influence must conspire to the liberation and dignity of the mind? I answer, we discover little knowledge of human nature, if we ascribe to constitutions the power of charming to sleep the spirit of intolerance and exclusion. Almost every other bad passion may sooner be put to rest; and for this plain reason, that intolerance always shelters itself under the name and garb of religious zeal. Because we live in a country, where the gross, outward, visible chain is broken, we must not conclude that we are necessarily free. There are chains not made of iron, which eat more deeply into the soul. An espionage of bigotry may as effectually close our lips and chill our hearts, as an armed and hundred-eyed police. There are countless ways by which men in a free country may encroach on their neighbors' rights. In religion the instrument is ready made and always at hand. I refer to Opinion, combined and organized in sects, and swayed by the clergy. We say we have no Inquisition. But a sect, skilfully organized, trained to utterone cry, combined to cover with reproach whoever may differ from themselves, to drown the free expression of opinion by denunciations of heresy, and to strike terror into the multitude by joint and perpetual menace,—such a sect is as perilous and palsying to the intellect as the Inquisition. It serves the minister as effectunlly as the sword. The

present age is notoriously sectarian, and therefore hostile to liberty. One of the strongest features of our times, is the tendency of men to run into associations, to lose themselves in masses, to think and act in crowds, to act from the excitement of numbers, to sacrifice individuality, to identify themselves with parties and sects. At such a period, we ought to fear, and cannot too much dread, lest a host should be marshalled under some sectarian standard, so numerous and so strong, as to overawe opinion, stifle inquiry, compel dissenters to a prudent silence, and thus accomplish the end, without incurring the odium of penal laws. We have indeed no small protection against this evil in the multiplicity of sects. But let us not forget, that coalitions are as practicable and as perilous in church as in state; and that minor differences, as they are called, may be sunk, for the purpose of joint exertion against a common foe. Happily, the spirit of this people, in spite of all narrowing influences, is essentially liberal. Here lies our safety. The liberal spirit of the people, I trust, is more and more to temper and curb that exclusive spirit, which is the besetting sin of their religious guides.

I have spoken with great freedom of the sectarian and exclusive spirit of our age. I would earnestly recommend liberality of feeling and judgment towards men of different opinions. But, in so doing, I intend not to teach, that opinions are of small moment, or that we should make no effort for spreading such as we deem the truth of God. I do mean, however, that we are to spread them by means which will not enslave ourselves to a party, or bring others into bondage. We must respect alike our own and others' minds. We must not demand a uniformity in religion which exists nowhere else, but expect, and be willing, that the religious principle, like other principles of our nature, should manifest itself in different methods and degrees. Let us not forget, that spiritual, like animal life, may subsist and grow under various forms. Whilst earnestly recommending what we deem the pure and primitive faith, let us remember, that those who differ in word or speculation, may agree in heart; that the spirit of Christianity, though mixed and encumbered with error, is still divine; and that sects which assign different ranks to Jesus Christ, may still adore that godlike virtue, which constituted him the glorious representative of his Father. Under the disguises of Papal and Protestant creeds, let us learn to recognise the lovely aspect of Christianity, and rejoice to believe, that, amidst dissonant forms and voices, the common Father discerns and accepts the same deep filial adoration. This is true freedom and enlargement of mind, a liberty, which he who knows it would not barter for the widest dominion, which priests and sects have usurped over the human soul.

From the New England Herald.

Messrs. Editors:—Believing that many of your readers would be pleased to see the "Confession of Faith subscribed by

the Professors of the Andover Theological Seminary," I send you a copy of the same, taken from the Evangelical Recorder for 1829, No. 31. S.

I believe that there is one and but one living and true God, that the word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice; that agreeably to those Scriptures God is a spirit infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth; that in the godhead are three persons, the Father, the Son, and the Holy Ghost, and that these three are one God, the same in substance, equal in power and glory;—that God created man after his own image in knowledge, righteousness, and holiness; that the glory of God is man's chief end, and the enjoyment of God his supreme happiness; that this enjoyment is derived solely from conformity of heart to the moral character and will of God; that Adam, the federal head and representative of the human race, was placed in a state of probation, and that in consequence of his disobedience all his descendants were constituted sinners; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God, and that previously to the renewing agency of the Divine Spirit all his moral actions are adverse to the character and glory of God; that, being morally incapable of recovering the image of his Creator, which was lost to Adam, every man is justly exposed to eternal damnation, so that, except a man be born again he cannot see the kingdom of God; that God, of his mere good pleasure, from all eternity elected some to everlasting life, and that he entered into a covenant of grace to deliver them out of this state of sin and misery by a Redeemer; that the only Redeemer of the elect is the eternal Son of God, who for this purpose became man, and continues to be God and man in two distinct natures and one person forever; that Christ, as our Redeemer, executes the office of a prophet, priest, and king; that, agreeably to a covenant of redemption, the Son of God, and he alone, by his suffering and death, has made atonement for the sins of all men; that repentance, faith, and holiness are the personal requisites in the gospel scheme of salvation, that the righteousness of Christ is the only ground of a sinner's justification, that this righteousness is received through faith, and that this faith is the gift of God, so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner, and make it holy; that regeneration and sanctification are effects of the creating and renewing agency of the Holy Spirit, and that supreme love to God constitutes the essential difference between saints and sinners: that by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the Holy Spirit makes us partakers of the benefits of redemption, and that the ordinary means by which these benefits are communicated to us are the word, sacraments, and prayer; that repentance unto life, faith to feed

upon Christ, love to God, and new obedience, are the appropriate qualifications for the Lord's supper, and that a Christian Church ought to admit no person to its holy communion before he exhibit credible evidence of his godly sincerity; that perseverance in holiness is the only method of making our calling and election sure, and that the final perseverance of saints, though it is the effect of the special operation of God on their hearts, necessarily implies their own watchful diligence; that they who are affectually called do, in this life, partake of justification, adoption, and sanctification, and the several benefits which do either accompany or flow from them; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity: but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake that burneth with fire and brimstone for ever and ever.

I moreover believe that God, according to the counsel of his own will, and for his own glory, hath foreordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty, God's universal agency with the agency of man, and man's dependence with his accountability; that man has understanding and corporal strength to do all that God requires of him, so that nothing but the sinner's aversion to holiness prevents his salvation; that it is the prerogative of God to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise him; and that all the evil which has existed and will for ever exist in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that *Almigety Being* who will cause all things to work for his own glory, and thus fulfil all his pleasure.

And furthermore, I do solemnly promise that I will open and explain the Scriptures to my pupils with integrity and faithfulness; that I will maintain and inculcate the Christian faith as expressed in the creed by me now repeated, together with all the other doctrines and duties of our holy religion, so far as may appertain to my office according to the best light God shall give me, and in opposition not only to atheists and infidels, but Jews, Baptists, Mohammedans, Arians Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians, and Universalists, and to all heresies and errors, ancient or modern, which may be opposed to the gospel of Christ, or hazardous to the souls of men; that by my instructive counsel and example I will endeavor to promote true piety and godliness; that I will consult the good of this institution and peace of the churches of our Lord Jesus Christ on all occasions, and that I will religiously conform to the constitution of this *seminary*, and to the statutes of this *foundation*.

O-o

From the Christian Advocate and Journal and Zion's Herald.

TO THE PRESBYTERIANS AND CONGREGATIONALISTS.

I need not continue these pieces, because your journals are not likely to renew their attacks on us, as they are about to have sufficient employment in repelling the effects, and allaying the force of public excitement which is up, and rising against the Presbyterian Church, in regard to designs of interfering with the affairs of the general government. I had long known there was a growing distrust in the public mind on this subject, in regard to your Church, but I did not know it had arisen as high as it has. I warned you of this, when your papers were sounding the note of alarm, in the public ear, against us.

You may form some idea of the excitement rising into prejudice by the following facts. Some political papers and political men have taken part in the matter. Your own leading men are taking the alarm. Dr. Rice, of Virginia, preached the sermon at the opening of the general assembly now in session in this city. He began by asking this question: "Who has not heard the note of alarm sounded against the Presbyterians from one end of the country to the other, as designing to influence the measures of the government?" He proceeded to say—"There is a powerful and unnatural combination formed against the Presbyterian Church, in which *infidel* and the *Catholic*, the ignorant and the learned, the lowest in the stye of human corruption, and those in great power, were jointly exercising the most deadly hate and the severest assaults against them, and that they were slandered in the halls of legislation"—and other such things the Doctor said. This tended to confirm me in the opinion that they began to be alarmed at the operation of public sentiment. My opinion was very much strengthened, and indeed settled, when I was informed that several petitions were presented, praying the general assembly to take some measures to allay this excitement against the Presbyterian Church. Indeed, it is now understood, and was distinctly stated from the pulpit by Dr. Rice, that there is a *crisis* in the Presbyterian Church which will require all her wisdom, prudence, and energy. These matters will fully employ your *editors*, and we shall have peace. And I hope your editors will learn wisdom and moderation by seeing *yourselves* caught in the same snare in which they expected to have seen *us* caught.

Allow me now to say, once for all, *I* do not suspect the Presbyterian Church, *as a body*, of any designs on the government.—*I never did.* But many have, and do. And if your Church would take effectual measures to remove this prejudice, let them first induce their prints to treat other Churches in the land with more courtesy and respect. Let them not denounce other Churches too rashly, because they differ with them in regard to national benevolent societies, and choose rather to form societies of their own. Let the Presbyterian Church give their own appropriate

name to those religious societies in which they evidently have the ascendency and control.

With these arrangements each Church will conduct its own operations, and yet there will be a general harmony of the whole, each rejoicing in the other's prosperity, and stirring up each other to love and good works, and thus more rapidly advance the Redeemer's kingdom, without exciting the jealously of the nation. This plan will better subserve the cause of religion.

In conclusion, allow me to congratulate you and ourselves on the return of peace and the approaching pravalence of good feeling among our people. I have no doubt your *editors* have seen that they were hasty in their *inflammatory* assaults upon the Mathodist Episcopal Church. They have contributed to bring your own Church into difficulties from which you will not find it so easy to escape as you would disire. I sincerely wish you may have wisdom and grace to escape unharmed—and that peace and prosperity may be abundent in *your* borders and in *our own*, and we may both henceforth dwell in the land as brethren.—Surely there is room enough for all.

The present unsettled state of religious society has arrested the attention of the world. For our part we confess that we are pleased to see the different sects turn their attention to the Bible, the light of which is convincing many that their foundation is built upon the sand, and must be swept away by the flood of truth, now pouring from the book of light, and which will evidently usher in the glorious millennium. This happy period cannot exist in the present state of society. Sectarianism must have its baneful grip of mankind broken, and its horrid features seen, before the religion of heaven can prevail on the earth. While all the sects were at ease, and crying "peace, peace," no hope could reasonably be indulged of the millennial period's approach, for nothing can be farther from it than the contentious, opposing sects of the present day. Nearly thirty years ago, the spirit of reform commenced among the Presbyterians. It was then plainly discovered, that the churches, so called, were not built upon the Bible, the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone—but we evidently saw each party, built upon its own notions and inventions, compiled in books called Confessions, Creeds, Disciplines, Covenants, &c. These were rejected by those who were laboring to reform the people, and the Bible alone was received and urged as alone authoritative. We owned no other lawgiver besides the Lord Jesus, and firmly believed that neither Synods, Associations, nor Conferences, had any divine warrant to make laws for the church; and we as firmly believed and taught that such assumptions were iniquitous in the sight of God. Assuredly convinced that sectarianism was wrong, and that its great pillars were authoritative human creeds, traditions, and names, we labored to convince the world of this fact—incessantly we

persuaded them to unite on the New Testament, and live in peace and love. Many believed the gospel, and thousands were turning from darkness to light. The word had free course and was glorified. The gospel was proclaimed to all—all were urged to believe and obey it—not to wait for any qualification, but to come to the Saviour just as they were. We endeavored to shew that the testimony of Jesus was true, and that the poor sinner, by attention to it, was capable of believing in Jesus, of coming to him, and of receiving his Spirit and all his fulness. The soul-chilling doctrines of Calvinism, and every other *ism* in opposition to the gospel, were neglected, unless to remove them out of the way of truth. This strain of preaching greatly displeased the high-toned systematics. Their creeds and parties were in danger. These proclaimers of a new gospel, (as it was called,) must be silenced—this party-disorganising doctrine must be checked—this clerico-humbling plan must be suppressed, or their kingdoms, by which they have their living, must fall. Party spirits, bigots, the ignorant and the mercenary, became zealous in defence of Mystery Babylon, and clamorous against those who were calling the Lord's people out of her. Every tongue, of such characters, was whetted against us, and against our doctrine. Indeed, many appeared to think they were doing God service in thrusting their murderous daggers at our good name and character—to distort our doctrine, and report to the listeners, who joyfully put the untruth in circulation. Through opposition we advanced, trusting in the Lord; and yet we live. Opposition yet rages, but its strength is diminished.

A few years ago the spirit of reformation was awakened among the Methodists. Though these Reformers call themselves *Radicals*, we fear the name is misapplied—at the root of episcopal government their blow is only directed. We yet indulge the hope that a radical reformation will be effected among them. Some are disposed to form a new constitution by which to be governed; but others are opposed to receiving any other than the New Testament. This point is to be determined in a few months by a general council. Till then it will not be known how far the reformation may extend.

The Baptists have more generally received the spirit of reform than any other people. Their reformation, it is hoped, will eventuate in good to the world. They have rejected all creeds as authoritative but the Bible. Their great aim, professedly, is to unite the children of God in one body. The doctrine preached by them, and the object they profess to have in view, which is to unite all christians in the spirit and truth of the New Testament, are, as far as we can judge, the very same that we have constantly preached and defended for nearly thirty years, and for which we have suffered reproach, persecution, and the loss of worldly goods. To the subject of baptism they appear to attach more importance than some of us are willing to admit; yet baptism, in order to the remission of sins and the gift of the Ho-

ly Spirit, when well guarded, has long been advocated, by some of us, as the truth. Yet none of us are disposed to make our notions of baptism, however well founded, a bar of christian fellowship. We acknowledge all to be brethren, who believe and obey the Saviour, and, who walking in the Spirit, bear his holy image; yet, in the meekness of Christ, we labor to convince such of their duty in submitting to every ordinance of the Lord. Forbearance we think among the christian virtues, and should, therefore, be cultivated and exercised towards the saints always; but at no time was it ever more loudly called for than by the present condition of society. I entertain no doubt, but that, in coming years, immersion, on the profession of faith, will universally obtain in the church of Christ on earth. "He that believeth shall not make haste."

These reforming Baptists are zealously engaged in a good work. They proclaim union with all who believe the simple facts of revelation, and manifest their faith by their works of holiness and love, without any regard to the opinions they may have formed of truth, when those opinions have no tendency to demoralize society. Should they make their own peculiar views of immersion a term of fellowship, it will be impossible for them to repel, successfully, the imputation of being sectarians, and of having an authoritative creed (though not written) of one article at least, which is formed of their own opinion of truth; and this short creed would exclude more christians from union than any creed with which I am acquainted. So it appears to us. We entertain no doubt of their pure intentions and honest endeavors to do right, but have candidly expressed our fears lest they may do what may undo all their former labors. They have not yet assumed a name, though their opposers have given them many. The general impression is, that they will exchange the name *Baptist* for *Christian;* yet even this is doubtful. For one of them, in his travels some where, found a Christian Church of 100 members, which, as he was informed, was Unitarian in sentiment, and very ignorant and enthusiastic. The writer remarks: "Were it not for the *abuse* of this holy name, I should be called by no other; but as it is, I shall, for the present, hold on to my letters of commendation, certificates, &c., which call me a *Baptist.*"—*Mill: Harbinger.*

Will this traveller, (I should suspect him to be a well paid missionary, only for a few expressions in his letter)—Will this traveller refuse every thing abused by men? Will he reject christianity because it is abused by unworthy men? Will he, for the same reason, reject the reformed Baptists? It is well known they are greatly abused in this country; and were this traveller in the West he would be informed, by their enemies, that they were Unitarian in their sentiments, and enthusiastic too, and that many of them were ignorant as well as others. I should advise him to follow the truth, though abused, and endeavor to disabuse it by humble obedience to its precepts.

Who ever is ashamed of truth, because it is abused and unpopular, is a poor reformer. Such we covet not to be in our ranks.

Such an existing similarity between the Reformed Baptists and the Christians, has led to various conjectures. Some are afraid of a union between them, dreading the effect of combined power against sectarianism. Others are earnestly wishing for such a union, hoping that the cause of Christ will be promoted by it. Some even of the Reformers shudder at the idea of uniting with the Christians, because our enemies have given such distorted views of our sentiments; and have held us up before the public so long as intolerable heretics, that they (the Reformers) are afraid of us, and believe their influence would be injured by such union. Others dread the union, because we deny the trinity; that is, because we say the Bible does not teach us that the Father, Son and Spirit are one and the same individual being, and that the Son of the living God is the very living God himself, besides whom there is no other true and living God. Yet these same brethren plainly see, that if they make these, their traditionary notions, a term of fellowship, they must contradict their own declarations, and plan of rejecting opinion of truth as a just ground of christian fellowship.

For our part we are glad to see so many, who were once our bitter opposers, now convinced of their error, and boldly proclaim the gospel which we have preached many years before, and, in a masterly style, are advocating the principles of christian liberty and union. Our principles are known to the world—that we have taken the Bible alone for our faith, to the rejection of all human creeds—that we have rejected every party name for *Christian*, which we alone will wear with consent—that we will unite in fellowship with all holy, obedient believers in Jesus, without regard to their opinions—that we will labor to the destruction of sectarianism. We view all engaged on this ground as co-workers with us, and we consider them as one with us, united in the same Head and kingdom. From these principles we cannot—we dare not depart—nor would we yield one for all the honors and wealth of the world. For them we have long toiled, labored, and suffered; and for them we feel determined still to labor and suffer as long as we live; fully believing that they will ultimately prevail, and that sectarianism, the world's stumbling block, will be rolled out of the way to the kingdom, and that the millions of saints in the wilderness will gloriously come up to Zion, and the innumerable sons of darkness will see the light and flow unto it.

Let all engaged in this work, put on the whole armor of God—let them remember, the work is the Lord's—let all be fully persuaded that a reformation of heart and life is absolutely necessary for the accomplishment of the great work. Be not ashamed of the poor, persecuted christian—such were Jesus and his disciples. Say not, "And what shall this man do!"—but attend to

your own work. "Let your moderation be known unto all men the Lord is at hand." Then shall you receive praise from him, if you shall have acted well your parts on earth. Amen.

EDITOR.

For the Christian Messenger.

BROTHER STONE—You will confer a favor by telling me what a Unitarian is; for, in these days, I hear much said about it, especially by the clergy. They frequently warn their hearers against them, and seem more anxious to keep their congregations from Unitarianism, than they are to keep them from the love of the world; and, indeed, if we judge from their conduct, they think it much worse than the *love of money*. Some would rather be Baptists, Methodists, or Presbyterians, than *Christians;* because some Christians are supposed to be Unitarians. But after all their hard sayings and exhortations against Unitarianism, they seldom attempt a definition of it, or offer an argument against it. Therefore, I have become doubtful concerning their motives; for surely they do not wish any to believe in more Gods than one, nor in more Mediators than one. "For there is but one God, and one Mediator between God and men." But perhaps they wish the people to believe that Christ has more churches than one. If this is their view, I think they are mistaken: for Christ is Head over all things to the Church, (not churches,) which is his body, (not bodies); and Paul says, there is but one body. But perhaps they intend that all shall not come to the *unity of the faith;* and I have sometimes thought, they feared the *unity of the spirit* more; and if, indeed, to enjoy the unity of the spirit, till we come to the unity of the faith, be the Unitarianism to which they have so much objection, they are managing their cause well; for to speak evil of men, and teach others the same, is an excellent way to keep people from enjoying the unity of the spirit; and to have their separate places of preaching, and their various Creeds. Confessions, and Disciplines, and to be called by different names, is a well planed scheme to keep the people from the unity of the faith. But, perhaps, I am too fast; I will, therefore, wait your explanation before I say more.

T. A.

REPLY TO T. A.

You enquire what is a Unitarian? Various are the answers to this query. Bishop A. Campbell, of Bethany, defines a Unitarian to be "One who contends that Jesus Christ is not the Son of God. Such a one has denied the faith, and, therefore, we reject him." Another defines a Unitarian to be one who denies the pre-existence of the Son of God; that he was entirely a man, who never existed before the reign of Augustus Cæsar, though miraculously conceived, and endowed with great power and wisdom. Some define a Unitarian to be one who denies that

Jesus Christ was the eternal Son of God, and the second person of trinity. Others define the term to be one who denies the trinity, and who believes there is but one God. When a modern declaimer—(I am ashamed to say a gospel preacher, or an ambassador for Christ)—When a modern declaimer, from the pulpit, thunders his anathemas against Unitarians, and angrily deals out hell and certain damnation, without defining whom he means, all his hearers are left to conjecture. Some conclude the Deists are intended, because they believe there is but one God. In this James would say "they do well." So did Paul and all the apostolic christians believe; for, says he, "With us there is but one God, the Father, of whom are all things," &c. They thus believed, because their great Teacher, sent from God, taught them this truth. John xvii, 3, &c. Catholics, Presbyterians, Baptists, Episcopalians of every grade, Christians of every sect, profess to believe the same truth, that there is but one God, a spirit infinite and eternal in all perfection, without body, parts or passions. I have heard the Presbyterians themselves complain that a sect of people had assumed the name Unitarian, as intimating, by this name, that none were Unitarians, or believed there was but one God, except themselves.

Some conclude that the declaimer means that they who deny Jesus Christ to be the eternal Son of God are Unitarians. If so, he has anathematised Doct. A. Clarke, Prof. Stuart, Bishop A. Campbell, and a host of such worthies, and doomed them, with the whole of the Christian church, to the torments of hell fire forever. For what! Because they do not believe what was never taught from heaven!!

Others might think the declaimer means, by Unitarian, those who deny that Jesus was the Son of God, and who say that he was the natural son of Joseph and Mary. Of such a people I have not heard in the West Surely no man of sense would degrade himself so low to declaim so vehemently against shadows. Waiving the opinions and conjectures of others, I will give you my own. The Christian Church, I think, is the object against which so much declamation and abuse is dealt out under this imposed name. In this conjecture I am not alone. We are called Unitarians by our opposers, though we cordially reject the party name. If we are Unitarians, so were the apostles and primitive christians—so are all the various sects of christians, if we believe their confessions and creeds; for they all profess with Paul, that with us "There is but one God, the Father." Neither Paul, nor do any in word, presume to say, nor do we say, There is but one God, the Son, nor but one God, the Holy Ghost—but all agree, "There is but one God, the Father." This is really Unitarianism. And why should this be reproachfully cast against any believer in revelation? When any declaim so angrily against Unitarianism, without defining his meaning, do not the intelligent hearers understand him as denying the doctrine of but one God! And will he not be offended,

should this be suggested to him? And will he not be very angry should he be told that he believes in three equal Gods? What then is his faith? It is this, that there is but one God, the Father, and not three equal Gods. This is precisely our faith. Why then are we singled out and called Unitarians more than others? And why such vehement declamation against us?

Obj: You deny the trinity.

Ans: "The trinity," says Calvin, "is a popish God, or idol—a mere human invention—a barbarous, insipid, and profane word." We do deny this; but have we ever denied the Father, Son and Holy Spirit? No. Have we ever denied any attribute ascribed to them in the scripture? Have we ever denied that they were one in the sense of scripture?—*one*, as believers are one? John xvii. But we have denied the expositions, explanations, inventions, and notions of men, on this subject. Yes we have. But is this a denial of the Father, or of the Son, or of the Holy Spirit? Point us to any passage in the scripture, that speaks of the Father, or of the Son, or of the Spirit, and ask us whether we believe it. Without a doubt, we would all respond, yes. What a pity that men will adhere to their own unintelligible notions of this, or any other doctrine, to the subversion of truth; to the distraction and division of the church, and to the real injury of the world! O that the professors of christianity were as zealous and as engaged for the salvation of the world, as they are for the spread, support and establishment of their notions and party! When the leaders of the people shall have received the spirit of the humble Baptist, to be willing to decrease that Christ may increase—when they shall be willing to lay down their honor, ease and wealth at his feet, and to suffer shame, reproach, persecution and death for his name, and for the love of a world in ruin—when they shall go forth weeping as did their Lord, bearing precious seed—then shall exist a better state of things in the church, and in the world—then will but little importance be attached to unprofitable notions of men—parties, party-spirits, and party-names will disappear as darkness before the rising sun. If christians, of every order, would honestly read the Bible, and obey its precepts, this state of things would soon be realised, and the world would become vocal with praise. Amen.

EDITOR.

"PIOUS FRAUDS."

Under this head the Editor of the Baptist Chronicle, and Literary Register, has at length come forward in justification of himself, for having made charges of a serious nature against me. Those charges, in my last I really thought, were so fully and clearly answered, that they would be forever put to rest. *This*, I learned from others, was the general impression. I had no desire to continue the unprofitable controversy, and had fondly indulged the hope that it would forever cease: and had he not informed the public that he had written an article to establish

his charges against me, I should never more have hinted the subject. This article he informed us had been crouded out of the Chronicle by more important matter. Myself and the public anxiously waited to see it in his following number; but still it was crouded out. Fearful it might be forgotten, I reminded him of it in my last, and persuaded him to produce it, that we might see his proof. In his 7th No. he has complied with my request. It is just as I expected. His own, assertions, originating in suspicion, and the hearsay rumor of my opposers, are all the proof he has produced to establish his first charge. As a jurist, he well knew that such proof is irrelevant, and inadmissible at the bar of any court. The second charge (i. e.) that I have so often changed my denomination and principles, he has artfully evaded, and confines his proof to what I had already acknowledged, to wit: That I had frequently crossed my own tracks, or had frequently relinquished a wrong opinion of a bible doctrine for one more correct. This I acknowledged without a blush: and I umbly hope I shall never be so self confident as to be ashamed of so righteous an act. Mr. C's. last piece is well calculated to rouse my indignation; but I have determined to suppress it, and reserve it for a more worthy object, and calmly attend to his charges and proof.

"It will be observed then, that I did not state that Mr. Stone *had* obtruded himself, nor that he had 'sat at the table' of other denominations, as he has artfully 'affected' to construe my language; but I only stated that he had '*undertaken*' to obtrude himself. And what are the facts! Mr. Stone, on certain occasions, on which the Lord's supper was about to be administered, has seated himself within the range of communicants, and has there remained until the officiating minister, in his invitations to other denominations, and remarks in relation to those who could not be permitted to commune, so directly personated Mr. Stone and his followers, that those present clearly understood it and felt for his situation; when Mr. Stone, after considerable hesitation and backwardness, has retired: though in one instance at least, not until the direction was given more than once to *clear the Altar*. And in order to probe the recollection of the gentleman, I will cite him to a Methodist Camp-Meeting held near Georgetown a few years ago: and also to a Sacramental meeting held in the court house a few years previous. These facts together with other occurrences of a similar character, and his rendering himself, in general terms, as a communicant at the table of all other denominations, I presume will not be denied, being of public notoriety, and his rejection, as above stated, being matters spoken of by his own friends, as instances of bad treatment exercised towards him by other denominations."

[*Baptist Chronicle, No. 7. pa.* 106.

On this paragraph, I remark before I enter fully on his charge and proof, that Mr. C. in saying that I *artfully affected to construe*

his language wrong, has more artfully slipt out of view three fourths of his former charge against me, and included only one item of it.

The charge, which stands in his former No. and which he was called upon to prove, is in these words: "He has uninvited, under the garb of sanctity, with a view of throwing coals of fire among brethren, undertaken to obtrude himself into the service of others, as the Eucharistic altars of several denominations, of the highest standing can abundantly testify."

The charge in the No. under review has dropt every item, except the last, which is "*that he had undertaken to obtrude himself.*" As he has made no acknowledgment of his error in the charge as it stands in his 4th No. we shall notice it as it is stated there. He has adduced four specifications to prove that I undertook to obtrude myself into the service of others, uninvited, as the Eucharistic altars of several denominations, of the highest standing, can abundantly testify.—

Specification 1. At a Methodist Sacramental meeting at the Court house in Georgetown.

Who are his witnesses? Do the Methodist denomination say, that I *uninvited* undertook to obtrude myself upon their Eucharistic altar at that meeting? No: I have inquired of the most influential of the society; the answer is, I never heard of it. Does the Baptist denomination—or, does the Presbyterian denomination testify that I undertook to obtrude myself upon the Methodist Eucharistic altar at that meeting? No: they would blush to do it. For how could they know that I was uninvited? How could they testify my hypocrisy ("under the garb of sanctity?") How could they know the motives of my heart, that "it was to throw coals of fire among brethren"? If they are and must be ignorant of these things, how could they testify that I obtruded myself? I really think that no man would presume to make such a charge and attempt to prove it, except the Editor of the Baptist Chronicle. Can he expect to escape derision? Can he expect this, after vaunting of having such abundant testimony?

But to remove every doubt, I will state a few facts, which are yet recent in the memory of many who were present at the meeting alluded to. Some time previous to that meeting I had removed from Lexington to Georgetown. It is also a fact, which will not be denied, that it pleased the Lord, by my labors in preaching, to revive religion in Georgetown and its neighborhood.—Many confessed and believed in the Lord Jesus, and scores were baptised by my hands. The Methodists at that time were few in number in our town; but their preachers came in, and greatly assisted in the work. Many united with them. We were as one people, continually worshipping together in the spirit of love and unity. In the midst of this revival, the Methodists appointed a communion in the court house. We as usual at that time attended. On Saturday evening after the services of the day, I conversed with Mr. M'Daniel, the stationed preacher. I told him

our wish to commune with them next morning, if no bars existed in the way, and wished him explicitly to state whether he had objections—that if he had, I told him I should not attend, lest the idea of disunion might check the good work. He explicitly stated to my understanding that there were no objections. I knew there were none with the society in town; for many of them were urgent that we should commune with them.

Next morning, not dreaming of an objection against my communing, I sat down with the preachers near where service was to be performed. One of them, Mr. Leakin rose, and very sharply and pointedly debarred me and my brethren from communing with them. I instantly (not "considerably hesitating," as Mr. C observes)—I instantly rose, and retired out of their way.—Some of the leading members of the Methodist society were so wounded at the conduct of the preacher in debaring us, that they refused to commune. Brothers P. Price, J. Stevenson, and many others can & doubtless will testify this. Did they view me an obtruder, or underhaking to obtrude myself? No: Else they would have justified the preacher in debaring me. Did not the society invite us, yea, more, did they not entreat us as brethren to commune with them? They did. How was I an obtruder?—Did not the stationed preacher give his approbation that we should commune? He will not deny it. Was he not also dissatisfied that we were debared? How can my conduct be construed as an obtrusion, or an undertaking to obtrude? Mr. C. to hide his blush, if his blood be not too cold to flow to the extremities, may say, I was ignorant of these facts? A poor apology for a religious journalist to state charges of a serious nature, affecting the character of his compeer, at least, upon no other evidence, than his own suspicion, or that of my opponents.

Specification 2. Is, that I undertook to obtrude myself on the Eucharistic altar of the Methodists, at their Camp-meeting near Georgetown.

I ask again, where are his witnesses? Has he brought forward one? Not one. Among the Methodists who were there, not one will testify this, but the contrary. They deny his charge, as far as I have heard, to be true. In fact there is nothing farther from truth; and were it necessary I could cite many living witnesses, who were present to prove the contrary. I again appeal to undeniable facts, still more recent, because this meeting was but a few years back, and facts known by the generality of the citizens in and near Georgetown.

After our repulse from the Methodist communion at the court house, the revival quickly ceased and death succeeded. The different societies became alarmed, and agreed to meet together statedly in prayer meetings, and by turns, in their different chapels. Crouds of saints and sinners attended with seriousness these meetings; all approved them for a length of time. The Baptist society first broke from the union, refusing to worship with us, yet confessed their willingness to continue with the

Methodists. The Methodists would not forsake us; our union-meetings continued, and a minority of the Baptists still consorted with us. It pleased the Lord once more to revive his work in and around Georgetown; and, as if he were determined to convince the world that he judges not as man judges, and that his favor or grace is not confined with the worthy, he began his glorious work among us, the despised and rejected. After a little time, the other societies in town enjoyed the same blessing.—Multitudes professed faith and joined the different societies.—In the midst of the revival, the Methodists appointed a Camp-meeting in sight of Georgetown, the one alluded to by Mr. C. With the multitudes I attended. On the day the supper was administered, I attended as usual, early in the morning. Some preacher, whose name I forget, rose up to preach; I was standing near the railing of what is called the altar. I went thus near the *stand* to hear distinctly, as all my acquaintainces know I am hard of hearing. A person within the altar seeing me standing, invited me to come over and take a seat by him. I accepted, with no other design than to hear conveniently. After preaching, another preacher rose, and gave an interesting exortation, by which a very considerable excitement was produced in the congregation. An invitation was given for mourners to come and join in prayer. A request was made to clear the altar in order for mourners to come in. I with others immediately stepped out side, and stood in the aisle. The croud gathered so thick there, that it was almost impossible for a mourner to get through to the altar—a preacher came and requested that the people would clear or stand out of the aisle. I squeezed back to the out edge and there stood, when the third time the request was made to clear the aisle. I then retired out of the croud. This has led Mr. C. and his friend Mr. Pacificator, to state my hesitation and backwardness in retiring. Retiring from what? From the communion table? No: This was not spread till the evening; and all this clearing the altar took place in the morning for the purpose, not of communing but for praying for mourners who were invited to come within the altar.* It is true, in the evening old preacher Cole fenced the table, and fenced and debared us from communion. This again wounded some of the most influential Methodists, who for this reason refused to commune. Another

*"This statement, a Methodist informed me was acknowledged correct by all with whom he had conversed. I have conversed with a friend, who is rather disposed to think, that the clearing of the altar and the aisle, was for the sacrament. This may be correct—for the altar and aisle were cleared twice, first for mourners, then for the communion. But this does not affect the subject. This is only added to prevent quibbling on trifles.—Why were not scores of others within the altar, condemned by Mr. C. for undertaking to obtrude who had no design of communing? Why am I alone selected?

preacher arose (I am informed it was Mr. M'Daniel) and gave an invitation to us also to come and commune. I did not hear, as I was out of the crowd. I understand some accepted the invitation. These are facts, and are well remembered in Georgetown, and many can and will testify them if required.

Now let the candid say, what like obtrusion on Eucharistic altars is discoverable in my conduct! The influential Methodists of Georgetown saw none; else they would not have been offended that I and my brethren were debarred. The God, before whom I shall shortly stand in judgement, knows that I had no more design of undertaking to obtrude myself upon the Methodist Eucharistic altar, than I had of pulling the moon from her orbit. These two specifications are confined to one denomination's Eucharistic altar; now for his abundant proof, that I undertook to obtrude myself upon the Eucharistic altars of several denominations of the highest standing—hear it, as follows and wonder at its weakness.

Specification 3. "These facts together with other occurrences of a similar nature," prove it I have shewn that the facts referred to, have no bearing whatever towards proving his charge—and were he to introduce 500 similar occurrences, they would be entirely irrelevant. I cannot conjecture to what other occurrences he alludes, unless it be, that when I go to hear preaching, I endeavor to get near pulpits, and there are the *Eucharistic altars*. My reason for getting near the pulpit, all my acquaintances know. It is because the organs of my hearing are so much impaired by fever, that unless I am near I cannot hear. None surely, except Mr. C. ever construed *this* as an undertaking to obtrude myself on their Eucharistic altars, especially when there was no communion! I will venture to say, not one. Pitiful substitute for proof! Fie! Mr. C.—But let us hear his last specification and proof.

Specification 4. "In his tendering himself in general as a communicant at the table of all other denominations."—Wonderful, sirs! would my old friend say. Because we tender, or offer to commune with all other denominations generally, and publicly too, therefore we are undertaking to obtrude upon their Eucharistic altars!! Profound logic! Supremely ridiculous!—Did he expect any body would believe him? Do not all know that one part of our faith is that the body of Christ is one, and that they should commune together, and dwell together in love, peace, and unity?—Let us hear his conclusion drawn from those four specifications that I have undertaked to obtrude myself, &c. "The first point (says he) is then literally and substantially established, and the charge of falsehood emphatically recoils on the accuser."!! "Literally and substantially proved!" And yet not one witness produced! Nothing but his suspicions and baseless assertions (for such they are shewn to be) are exhibited as proof! My character which has stood the blast of half a century, cannot be prostrated by a feeble puff of malicious breath. "Literally

and substantially proved!" Let us analyze the charge, "He has uninvited." Is this proved? Has he attempted it? The contrary is true, I was invited.

"Under the garb of sanctity."—This is another expression for hypocrisy. Is he a discerner of the heart, that he can prove this? Or does he judge others by what he may feel in himself?

"With a view of throwing coals of fire among brethren."—Has he proved this, or made one attempt to do it? Did I ever inform him or any body else that this was my view? How then did he learn it, but by suspicion, or by experience?

"Undertaken to obtrude himself into the service of others." This sentence is as obscure, as it is inelegant; and as coming from the Editor of a Literary Register, it does him but little honor. It is the true Delphic style; if it means not *this*, it means something else. "He has uninvited—undertook to obtrude himself *into*," &c. An obtruder *ipso facto*, is uninvited.—When a person is invited he loses the character of an obtruder. No proof is yet given.

"As the Eucharistic altars of several denominations of the highest standing can abundantly testify." Has he proved, or can he prove that *one* altar of *any one* denomination, has, or can testify this? Not one. Yet he would make his readers believe that he has literally and substantially established his charge!—enough of his first point. We proceed to the second.

Charge 2.—He represents me as "One, who so often crosses his own track, both in practice and principle; as on one day to belong to one denomination, and on the next to another; and as on one day to contend for a principle, and on the next to deny it." This charge I have already answered fully to the satisfaction of all with whom I have conversed. Mr. C. in his reply has not presumed to contradict what I have written to prove that I had not *often*, but *once only*, changed my denomination, and principles. That I had relinquished erroneous opinions of bible-principles, for those deemed more correct, I have acknowledged; and who, but the ignorant, the mercenary, and the bigot, would not do the same? This Mr. C. calls, crossing my own track, and labors hard to prove it. This, I view, as irrelevant trifling. He quotes many passages from the Christian Messenger to prove his position. I only refer those who are willing to know the truth on this subject, to read those extracts with the connexion. They will plainly discover there is no crossing of tracks. All he has said on this point, seems designed to hide himself from the shame of having so completely failed in establishing his charges. His "self respect" cannot bend to acknowledge an error. He would rather see my character hang bleeding in the view of his numerous readers throughout the Union, than once hint to them that he was mistaken in his statements, and misled by prejudice and party zeal.

I beg the indulgence of my readers, while I notice a few more of his *important* trifles, contained in the latter part of his "pious

frauds." He says, I have charged him as a lawyer with contending for a principle right or wrong. This I deny. I said, "this class of citizens (lawyers) with a few exceptions endeavor to defend their cause at the bar, right or wrong." Did his conscience say, "thou art the man!" He charges me with quibbling. Is he clear of it? My readers must judge. Mr. C. is the first and only man, who, I believe, has said it. Of his confession of faith, it cannot be a quibble to prove that it teaches two contrary doctrines. This I have shewn, and the exposure has nettled him.

He "affects" to think that my aberations from right is imputable "to a partial return of that mental disorganization, under the influence of which, it was supposed, he originally left the Presbyterian Church." Kind creature! for such a palliating excuse for my aberrations from right! But he will never get the people of the west to believe it. For twenty-seven years it has never been suggested that I was deranged when I left the Presbyterians till now. It has at length, entered the head of the Baptist Chronicler *to suppose it*. When the same charge was made against the Lord of glory, and his eminent Apostle Paul, I dare not complain. The same spirit always existed in the opposers of truth against its advocates.

To complete his caricature of my character, he represents me, "as some purblind being, turned into the open forest, wandering from point to point, courting an interview with every thing that comes in his way, yet immediately taking exceptions to it, frequently in his course crossing his own track, having no difinite object in view, more than to manifest a restive dissatisfaction at the objects around him!"—This is truly a fanciful picture, suspected to be borrowed from some driveling painter. But I am willing that Mr. C. shall have the honor of it. If this can add to his fame—if this can feed his *pious* heart—if it can subserve the interest of religion—he shall possess it, unenvied by me—and I am confident, unenvied by any gentleman of my acquaintance. They well know that the caricature does not apply to me—and that it is the dictation of a feverish mind, from whatever source it originated.

One moment's attention to his "Bone for Critics." To shew that he is worthy to be the Editor of a "Literary Register," he has brought to the view of the learned, three passages from the Christian Mssenger, which he thinks are ungrammatical. I am willing for the Literati of the country to determine the point; not as Mr. C. has published them; for he has omitted two of the essential points in the sentences, for want of which they read awkwardly indeed, but with which, as they are printed in the Messenger, they are purely grammatical; and I will risk my reputation as a scholar in the judgement of the learned. Did not Mr. C. designedly omit those points? In the last sentence there is a typographical error of *your*, instead of *you*. This a child would have corrected. Strange! that Mr. C. should invite the atten-

tion of the Literati, and critics to such trifles. But little things suit certain minds.

I conclude with an extract from the Millenal Harbinger.—"Brother Clack, only read the Baptist Chronicle, and say, was there ever a more puny, ill-natured, wrathful, acrimonious, and vulgar little paper published, having the word *Baptist* upon it, than this same Georgetown Baptist Chronicle. Alas! for the poor Baptists:" This is no caricature. I am now done with him; nor should I have noticed him before, but because he is the organ and tool of a large party. EDITOR.

Scraps from the Cincinnati American.

Mr. Dwight, the most intelligent orthodox scholar, whom our country has sent abroad, speaks in the highest terms of the piety and learning of the divines of continental Europe, and affirms that the protestant divines are Unitarian, almost to a man."

"The talented and exemplary minister of the Presbyterian Church in New-Orleans, the largest beyond the Alleghanies, has boldly proclaimed, in a crowded audience of his people, that a more attentive study of the scriptures, has compelled him to renounce the doctrine of the Trinity, and what are commonly called the articles of orthodoxy."

"Two of the most learned clerical heads of Colleges in the western country, have most unequivocally declared against what claims to be orthodoxy."

REVIVALS.

Elder GEO: ALKIRE writes from Williamsport, Ohio, May 3, 1830—"The work of the Lord is yet spreading in this place. Upwards of 50 have lately been added to the church here. Twelve miles above us is a good work at this time. On yesterday I baptized 8, and received 9 into the church at that place."

Bro. JAS: E. MATTHEWS, near Florence, Ala: writes, June 12, 1830—"The religious aspect of our country is much as it was when I last wrote. Liberal feelings and ancient christianity are certainly progressing. The Christian Messenger, and Brother Campbell's works are producing a happy influence in this country; yet I think the latter have too much severity attached to them. In this, however, I may be mistaken; for I remember that Christ and his apostles used much severity in reproving the abusers and corrupters of religion in their day. A part of the *motto* of christianity is, "Peace on earth, and good will towards men." And the more I reflect on the genius and tendency of the christian religion, the more am I disposed to leave dry speculation, and confine myself to proclaiming the simple, yet glorious *facts*, (not opinions,) on which the christian superstructure rests; and apply those facts to the regulation of the affections and

the heart. "The work of righteousness is sown in *peace* of them that make *peace;*" and the prophet informs us that "the work of righteousness shall be *peace*, and the effects of righteousness quietness and assurance forever." Hence, I conclude, that even those who are contending for truth, in any other spirit than that of peace, have fallen into that fatal mistake which has reared the inquisition, and filled the world with rapine, violence and death."

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Bro: L. Bruen, of Dayton, O. writes, May 26, 1830—"I rejoice to find that human creeds and confessions of faith are gradually losing ground in this part of our state, and that the people are engaged in searching the scriptures. A few days ago, in conversation with a Presbyterian Elder, he told me, that when he received his appointment, a few months ago, he refused to be bound by the Westminster Confession, any further than he could see it accord with the Bible. In short, he said that he had not read much in the confession, but had rather read the scriptures. He further stated, that their preacher had had similar difficulties at the time of his ordination, 18 months ago, and had made a similar reserve. Perhaps you may wish to know how christian liberty flourishes in this part. In this place we have several denominations, or churches, to-wit: 1 Presbyterian, 1 Methodist Episcopal, 1 under the care of Bishop Burnett formerly of the Baptist order, 1 Regular Baptist, 1 Methodist Reformed, and 1 of the Christian order. We have four houses built for public worship; 1 for the Presbyterians, 1 for the Methodist Episcopal, 1 occupied by Bishop Burnett, and 1 for the Christian Church. The two latter were built in 1828. Before that time there was, in this place, no house that would be called free; the first named, not only having closed doors, but also closed seats; the second having closed doors and pulpit, and seats free. At present, in the two houses built in 1828, we have open doors to all whose preaching has a tendency to moralise the community. The Christian Church was constituted here in January, 1827, with nine members. We have now 33 in fellowship. Thus this little band have been struggling along in the midst of sectarian opposition.

"When we contrast our present situation in this place, with that of five years ago we find that christian liberty has advanced in a good degree, and feel strong hopes that it will continue to advance. There have been, perhaps, about 15 immersed, and added to the church under the care of Bishop Burnett, in a few weeks past."

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Bro: Jas: McVey, of Baltimore, Md. writes, June 29, 1830—"In this city there is a great shaking among the creed makers. The scriptures are more read now than ever before known in this place. The Christian Messenger has done great good; as far as it is circulated, it has brought many to the Bible. There

are two Christian Churches in this city. They are in a more prosperous state now than formerly. On the first Lord's day of this month, I baptised 4, and on the third Lord's day 3. There is a number now waiting to attend to this ordinance in a few days. Our baptisms are attended by a large concourse of serious people. We have appointed a Camp-Meeting of seven days, in Hartford county, 18 miles from this city, to commence the 16th day of September. We should be glad that our preaching brethren at a distance would attend."

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Bro: DANIEL LONG writes, George's Hill Md. June 23, 1830—"Since my last to you, (March 24,) I have seen happy seasons. The Lord has gloriously revived his work on my circuit. I have given the right hand of fellowship to about 50 converts, and have baptised 35. The doctrine of the unity of God, and that Jesus is his Son, is fast becoming orthodox in this country."

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Bro: JAS: CLARK, of Bethel, Ohio, writes, that 20 were added to the church at Georgetown, O. the last Lord's day of May; and that the good work still continues.

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Extract of a letter from Eld: HENRY B. HAYS, dated Flemington, N. C. June 5, 1830:—"It is generally a dull time with professors of religion in this state, though we have experienced some refreshing seasons in different places, which causes us to thank God and take courage. The Christian connexion, in this state, labor under disadvantages. There are something like 20 or 30 preachers, and several hundred members, who believe in infant baptism, through the influence of Eld: O'Kelly, as I believe. They hold annual conferences, sometimes in this state, and sometimes in the central part of Virginia. They discard immersion, and consider all such as practice it Baptists. There is also a conference, to which I belong, held annually in this and the adjoining counties, which practice baptism by immersion. A correspondence has been opened between our conference and the F. Baptist conference in the Eastern part of this state. They appear to be gaining ground fast, and are anxious for a union with the Christian connexion. Much good, I humbly trust, will be done by our united exertions in building up the waste places of Zion. Eld: E. Hutchens, of the state of Maine, of the F. Baptist communion, has been laboring in this state with good success; but is now about to leave us for the state of Indiana. When I write you again, you may expect a general detail of our standing, prospects, &c. I subscribe myself yours, in the bonds of the gospel of peace."

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Bro: JOHN SCOTT, of Tippacanoe, Ia. writes, July 6, 1830—"The work of reformation progresses slowly in this part of Indiana. On Eel river, near Logan's Port, there is a Christian Church, and one near the mouth of Rock Creek, in Carroll coun-

ty, which are in a prosperous way. We expect to form another shortly in Tippacanoe, near the battle ground."

The good work continues in Oldham and Henry counties. Bro: S. Marshall lately baptised, at one meeting, 10 in Oldham, and 4 in Henry a few days after. Many, we have lately heard, are waiting to be baptised.

BROTHER STONE:—I have been a constant reader of the C. Messenger, and C. Baptist, and with pleasure view how easily truth can triumph over error. The advocates for truth have nothing more to do, than to disply it in its native simplicity, unadorned with human frippery; while its opponents are obliged to labor hard in trimming and adorning in proper apparel, in order to make it appear splendid in the eyes of the world. Sarcastic invective is losing its edge very fast, and nothing but truth will stand; while the rubbish of human invention will be burnt up by the fire of the word of God. It would be gratifying to some of your readers, if you would give us a proper difinition of the terms *iniquity*, *transgression* and *sin*. Are they synonymous or not?

T. SCOTT.

NOTICE.—The Christian Church met in Conference, at Boon's Creek meeting house, E. Tenn. August 17, 1829. The Elders present were Jas: Miller, Jeriel Dodge, Robt: M. Shankland, John Wallace, and Wm. Slaughter, Jun. The number of members, composing the Christian churches in this section of country, were ascertained to be 472. After conferring comfortably together, we agreed to meet again at the North Fork Church, Washington county, Va. on the Saturday before the 3rd Lord's day in August, 1830. WM. SLAUGHTER, Jr.

NOTICE.—Bro: F. R. PALMER and the Editor design attending the Miami Conference, near Franklin, Ohio, on Friday before the 4th Lord's day of August. The Editor hopes the agents and patrons of the Christian Messenger, and such as have our Hymn Books, will remember us at that time, as our necessities are urgent. The Editor wishes to know whether his agents and patrons will continue another year. If not, it is hoped they will let him know in time, at as little expense of postage as possible.

ERRATA.—The Editor was absent when the 8th number was printed. Some *Errata* are discovered, as follows—Instead of 1 Col: xx, read Col: i, 20, page 171—for raise, read rise, p. 173—for onergies, read energies, p. 175—for temporial, read temporal, p. 179—for temporeal, read temporal, p. 180—between *created* and *things*, read *all*, p. 182, line 1—for will, read well. p. 182, line 10—between *had* and *himself*, read *by*, p. 182, line 28—for controversalist, read controversialist, p. 185, line 32—for 1 Cor: xii, 1, 12, read 1 Cor: xii, 1–12—for imprnpriety, read impropriety, p. 185, line 39—for sentance, read sentence, p. 185, line 48—for no, read any, p. 186, line 41.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1¼ cents under 100 miles, and 2½ cents over 100 miles.

Dialogue between a Preacher and Anomos.

(CONTINUED FROM P. 134.)

Pre: My dear Anomos, I am truly glad to meet you after so long a separation. Let us retire to that grove and converse awhile on the important subject of religion.

Ano: Most willingly do I comply; and I am thankful that kind providence has brought us together at this time especially.

Pre: Come, tell me some of the most interesting events of your religious course since we last parted. You then appeared strong in the faith, and firmly fixed on the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone. Your joy was full, your love to the brethren was fervent and endearing, and you, I believe, was drinking deeply into the spirit of holiness. I hope my brother is still steadfast in the faith of our Lord Jesus Christ, and abounding in the fruits of the Spirit.

Ano: Ah! my brother, were I to give you a relation of all the incidents of my religious course, since I saw you, it would be wearisome and unprofitable. I will relate a few, which I consider most interesting. Soon after I parted with you, I visited a near relation, who was a Calvinistic preacher of considerable note, and, I think, of deep piety. After common salutations, I informed him of my reformation and change as to religion. Joy sparkled in his eyes, and he embraced me again most affectionately. He soon asked me to what church I had attached myself. I told him, to the Church of Christ. I saw his countenance fall, and his joy was turned into sorrow. After a while, he expressed the emotions of his heart in words—that he was truly sorry that I had united with a people whom he viewed no better than infidels—for, says he, they deny the trinity—they deny the divinity of Jesus, the Son of God—they deny the atonement—they deny the operation of the Spirit on the heart—they make regeneration

to be nothing else than immersion—in a word, they deny all the essential doctrines of religion. Besides this; they are perfect anarchists and disorganisers, having rejected all Creeds and Confessions of faith, and all names but that which least suits them, the sacred name *Christian*. Surely, said he, you did not know these things when you joined with that people! I answered him, that I well knew that these things were commonly said of them, and that I once believed the reports to be true, as coming from, what I thought, good authority; but that I had been convinced of my error, forwhich event I cannot be too thankful; nor can an eternity of thanksgiving pay the just tribute to my God and Saviour.

Do they not deny the trinity? Yes—they deny that to be a scriptural term; and they deny the vain speculations of man concerning it: but they do not deny the one God, the Father; nor the one Lord Jesus, the Son of the Father; nor the one Holy Spirit of God. They do not deny that they are one, in the sense of scripture, not one person, not one substance, but *one*, as all believers are one. John xvii. They do not deny that Jesus, the Son of God, is divine, as being God's own Son, his only begotten Son. They firmly believe every thing the scriptures say of him, but nothing more. They deny and reject the wild and absurd inventions of men on this subject. Stop, my friend—Do they not deny three persons in one God? They do; because they cannot find this expressed in scripture. How? Not in the scripture? Is not 1 John, v, 7, to the very point? I adverted to the Christian Messenger, I think in the 4th No. of Vol. 4, and shewed him the abundant and undoubted testimony of trinitarians against its genuineness. I informed him that some of the doctors of the West, as well as of the East, were now rejecting it. That even his neighbor, Doct: T. Cleland, had rejected it as undoubtedly spurious, although he had so warmly defended it a few years ago. I will not defend it, said my friend, for there is proof enough without it to establish the doctrine. Where, uncle, shall we find this proof? In Matt: xxviii, 19, 2 Cor: xiii, 14, said he. These facts mention the Father, Son and Holy Spirit, we admit; but do they declare that they are one God, or one substance? This is the point to be proved. As to the argument drawn from the Hebrew word *Elohim*, I really wonder that men of intelligence should even urge it.

But, said my uncle, do not those people deny the atonement of the Saviour? This, surely, is the doctrine which distinguishes christianity from infidelity. I answered, they do not deny the atonement; but they have rejected the explanation of the *orthodox* on this point. Yes, said he; they have rejected the very life and soul of it; which is the satisfaction made to law and justice by the Saviour, in the stead of sinners. I asked him to state his doctione in a plain manner; I had, perhaps, not understood it. He did, in these words—God gave man a law, sanctioned by his authority, with the penalty of death—If God forgive the offend-

er, or remit the penalty, his truth is forfeited, his law dishonored, and the bands of his government weakened—Man sinned, and incurred this penalty—There is no hope of forgiveness, till law and justice be satisfied—Jesus becomes substitute for the guilty, and pays, in his stead, the debt to law and justice; and thus satisfaction being made, forgiveness is granted, or remission of the penalty made. Remember this, my friend, if God were to forgive the debt without satisfaction, it must be at the expense of law and justice, and then you must see an end of the righteousness of God. I felt the force of his argument, and made no reply. I told him I would honestly examine his doctrine, and after a few weeks, would inform him the result. My mind has been chained to this point ever since, nor can I come to any certain conclusion respecting it. I wish my brother to give me his views of this subject, before I proceed to any farther incidents in my religious course, since I saw you last.

Pres. His argument is plausible, that if the penalty be remitted, or forgiven, it must be at the expense of justice, which demanded it. But consider, if the penalty be inflicted, it must be at the expense of mercy; for mercy's plea for remission, is equally strong as that of justice for infliction. On this principle, if God exercise mercy, it is the expense of justice; if he exercise justice, it must be at the expense of mercy: If, therefore, he act mercifully or justly, he must act wrong. This is an awful dilemma in which your friend's argument has placed the Almighty. His holy perfections at war with one another, and can never act but in opposition to each other. I will state a similar case. A person commits an atrocious murder—he is arraigned at the bar of his country—he is tried by law, and justly condemned by his judge to death. Mercy is vested by every good government, either in the King, the President, or the Governor, with the right to exercise it to whom he will. A petition is preferred to the Governor, to grant remission to this poor condemned murderer. The Governor grants it, the condemned is forgiven, and discharged from the punishment. Will any say that this exercise of mercy was at the expense of law or justice? No: For law and justice had placed this right to exercise mercy in the Governor, and when he exercised it, it was by the authority of law and justice, and consequently not against them.

Let us apply this case to the Sovereign of the Universe. That mercy and forgiveness are perfections of his nature, as well as justice and truth, will, we presume, be denied by none. Who, but the guilty and needy, are objects of mercy? And who, but the penitent guilty, are the objects of forgiveness? Whenever a poor sinner repents, then he comes within the sphere of forgiveness. God forgives the penitent. Why? Because it is a principle in his eternal nature to forgive the penitent. Is this forgiveness granted at the expense of law, or justice, or truth? No! Because justice and truth are well satisfied that these perfections should be in Jehovah, and that he exercise them on the

proper objects. Thus God hath set forth his Son to declare that he can be just, and yet justify the ungodly that believe, and, consequently, repent.

Ano: Stop, brother—Do you make repentance the ground and reason why God forgives? This, I am told, is a tenet of deism.

Prea: I do not make repentance the ground and reason why God forgives; but the very reason is, because forgiveness belongs to him, and is a perfection of his nature. Repentance is only the condition of forgiveness. This the scriptures constantly teach; as, he forgives *for his own name's sake;* and forgives the repenting sinner only. I know this is said to be a doctrine of deism, and so is every doctrine called, that is in opposition to boasting orthodoxy. But whence did deists get this doctrine, or any other doctrine of God, but from revelation? Shall I deny a doctrine because a deist believes it? If so, I must deny the fundamental of all true religion, the being of God, and many of his perfections. The great difference between the Christian and the deist, on the doctrine of forgiveness, is this: The Christian believes that the goodness of God, manifested in the gift, the life, the death, the resurrection and ascension of his Son, leads him that believes to repentance. But the deist rejects the Saviour, and, of course, is never led to genuine repentance and forgiveness.

Ano: I am clearly convinced of the justness of your remarks. Yet I wish you to be a little more explicit on the doctrine of my uncle. He laid great stress on Gal: iii, 13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangath on a tree."

Prea: The whole context shows plainly that the law spoken of in the text, is the whole law of Moses; those spoken of as delivered from it were the Jews; for they only were under it; to the Gentiles it was not given; consequently, they were not under its curse. Two or three particular ideas are contained in the text, to which I will call your attention: 1. What is the curse of the law? 2. How Christ has delivered from it; and 3. For what purpose?

1. What is the curse of the law? I answer—It was the ministration of bondage, condemnation and death. "Cursed is every one that continueth not in all things written in the book of the law to do them."

2. Christ has redeemed the Jews from it. How? By being made a curse for us, by hanging on the tree, or by being crucified for us. In other words, he redeemed the Jews from the law by his death. For by his death, the law became dead by the body of Christ—he nailed it to his cross, taking it out of the way. He was the end of the law—it was done away—it waxed old and vanished away. If the law is dead and done away, of course, its transgression is done away, and, consequently, its curse. "For where there is no law, there is no transgression."

"And for this cause he is the Mediator of a better testament, that *by means of death*, for the redemption of transgressions which were under the first testament, they that are called might receive the promise of eternal inheritance."

3. For what purpose did he suffer this death, or curse for us, or on our account? I answer in Paul's language—"He hath redeemed us (Jews) from the curse of the law, that the blessing of Abraham (the gospel) might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." 14 v. He, by his death, freed us from the law, that we might be married to another, even Christ; that we might receive the promise of eternal inheritance, glory, honor, immortality and eternal life; that he might unite Jew and Gentile in himself, and bring them with himself to reign as kings and priests for ever more.

Ano: You have left out the idea of Christ paying our debt to justice, as our surety or substitute.

Prea: This idea I have never found contained in the scriptures. I beg my brother to read attentively Stone's Address, 2d edition, and his 9th letter to Doc: Blythe, on the atonement. There you will learn that the idea attached to Christ as surety, with the whole system of doctrines founded on it, are the specious inventions and speculations of men; and that they stand opposed to the whole doctrine of grace, once delivered to the saints, by the spirit of inspiration. I would simply remark, that to talk of forgiveness, when the debt is paid, is a solecism.

Ano: Farewell. At another time I wish to hear you again.

EDITOR.

From the New-York Evangelist.

INNOVATIONS.

Mr. Editor—In these days, I find that many are afraid of innovations, and much opposed to them; especially, in things which concern the kingdom of the Lord Jesus, and its prosperity. But why all this? Is it because they are afraid that truth will fail in the earth—that the cause of Christ will suffer—that sinners will go down to hell? Or is it something else? And do not they, who are all so much alarmed lest innovations should be made, manifest the same spirit, and exhibit the same character, that the Jews did in the days of Jesus and the Apostles? Were they not afraid of innovations in matters of religion? They certainly were: But why? That is the question. I answer, the very reason why *they* were so much afraid of the innovations which were made by Christ and his followers, was this—they and their fathers had made very great innovations on the religion which had been revealed from heaven, by God himself, through the instrumentality of Moses and the succeeding prophets. Had they been candid, honest men, they would not have been afraid of the light; they would not have feared the strictest scrutiny.

The Jews are still afraid of innovations: and this is the grand hindrance to their conversion. Mahomedans and heathens too are opposed to innovations in things of religion: And why? Not because they have truth on their side; but because they love that darkness with which they are surrounded; and hate the light of truth, because their *deeds* are evil.

No people have been guilty of greater innovations, on the religion of Jesus Christ, than those of the Roman Catholics; yet none have ever raised a greater *hue and cry* against innovations, than they. They have persecuted many millions, even unto death, on the ground of innovations; they have done it for ages, and they manifest the same spirit to this day. Witness the manner in which our missionaries and their converts have been treated in Palestine—witness the thunders of the Vatican, against *Bible* Societies, and *Bible* men—yes, witness the frequent murders in Ireland, by Catholic mobs to this day. This is because they are unwilling that innovations should be made on *their* religion—not the *Lord's;* but their *own.*

But, Sir, I ask if any improvement can be made in any thing, without innovation? Can the true and living christian "grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ," without change? Can he constantly grow wiser and better, without continual change? Surely not: And what is change but innovation?

Again, I would ask, can the *promises and prophecies* that have gone before, ever be fulfilled, without great innovations? Must they not be made as the millennial glory nearer shines! Do ministers and Christians suppose that *they know* as much of God and feel the *power* of Godliness, as much as the people will who shall live in that happy day, when the light of the *moon* shall be as the light of the *sun*—when the light of *one* day shall be as the light of *seven* days—and when "HOLINESS to the LORD shall be written upon the *bells* of the *horses?*" Are *we* as holy, as humble, as charitable, as spiritually-minded, as *they* will be? And why need many to run to and fro, and knowledge to be increased?

But, Sir, let us take the several denominations of christians as we now find them—say, the Episcopalians, the Baptists, the Methodists, and the Presbyterians: they are all very jealous over their rights, or privileges—they are very tenacious of *creeds* and their forms; but if great innovations are not made amongst them, will their watchmen ever "see eye to eye?" And can the glories of the millennium ever be realised on earth? And will the people of that day be governed by that narrow mind, that sectarian, contracted, selfish, worldly spirit, which characterise all the churches of the present day? Will they waste their lives in endless speculations, and doubtful theories, and neglect prayer and practical godliness, as we now do? If not, great innovations must be made.

Again: Is not the Christian religion, as it is now taught—believed—practised, almost any thing, or every thing, rather than

the religion which was taught and believed, and which shone in life and conversation, in the days of Paul? Who believes, and prays, and prevails in prayer, as the Christians did in those days? Who is now willing to deny himself, and take "joyfully the spoiling of his goods," as did the Christians of that time! Who can be found, in these days, that could wish himself "accursed from Christ for his brethren, his kinsmen, according to the flesh?" Were the Christians of those times as much in love with earthly things as we are? Did they delight as much in gay attire, in lascivious pampering of the body, and in an elegant, expensive parade, as christians of the present day? Did they affect the fine gentlemen? Were they mere beaux and belles? If not, did they much resemble professors of the present age?

Again: Is the same doctrine taught now, which was then proclaimed? Is it not plain matter of fact, that the grand topics of apostolic preaching but little thought of now, while a thousand speculations are advanced, of which an apostle never dreamed? The religion of that day consisted of principle, heavenly principle, reduced to living, ardent, persevering practice: Is it so now? Does not the religion of the present day consist more in opinion than practice? Is it not the custom of the present age, to adopt a set of opinions, make little advancement in the knowledge of God, refrain (*not always*) from grosser acts of wickedness, and attend to a few *forms of godliness*, while the heart is full of every thing but love to God and man? And is not this *called* the religion of Jesus Christ? I will not say there are no exceptions, for if there were none, the world might sink at once to hell! But, I ask, is not this the fashion, or custom, which widely prevails in the churches of the present day? If any shall answer in the negative, let them answer by practice, and the answer will be, so far as they are concerned, both good and true.

If these things be so, (and the world cannot but see that they are so,) is there not the utmost need of vast amendment? Most certainly. But the amendments which God requires can never be made without vast innovations. The world must be turned "upside down;" the churches must be shaken, sifted, and purified; the watchmen must blow the trumpet, not with uncertain, but with significant sound; they must blow it loud and long; they must learn to be ministers, and nothing but ministers, of Jesus Christ, or the world itself will do as it has done for ages, it will empty almost all its contents into hell!

Innovations must be made—reform must, of necessity, take place—great changes must be introduced—they must overspread the world, for the world must be converted. Yes, the knowledge of the Lord must cover the earth as the waters do the sea. It is desirable that innovation should be made, that changes, very great, should come. I know, very well, that troubles, great and many, will attend the mighty revolution which the world must shortly undergo. But let them come—let us look to God for help, and arm ourselves for the conflict—let us acquit

ourselves "like men;" follow the captain of our salvation; fight the battles of the Lord, and come off more than conquerors, through him that loved us. Now let us endure hardness, as good soldiers, and wear the brighter crown. Light afflictions will increase our "eternal weight of glory," beyond the grave: and there is much truth in the ancient proverb, "no cross no crown."

I said, it is desirable that innovations should be made—made in those things *called religion*, as well as other things: I say so still And why? Because the good, the infinite, eternal good, which God has promised, can never come, can never be enjoyed, without innovations People are not prepared to receive those blessings. Nay, much of the good which God has in store, consists in the very changes which shall take place. Glorious things are spoken of the city (i. e. the church) of our God: but they can never be fulfilled, unless the church is revolutionised. She is not now prepared to receive them. She must come up out of the wilderness—she must learn to be separate from the world, remembering that its friendship is enmity with God, or she can never receive those glorious things

Why, then, are so many ministers and churches afraid of innovations? Are ministers afraid they shall lose their livings? Are they afraid they shall become unpopular? Are they afraid they shall be persecuted as Jesus, and Paul, and Luther, and Whitfield have been? Why are churches so much afraid of innovations? Are they afraid their slumbers will be broken? Or are they afraid they shall be obliged to dissolve their partnership with the world? Are they afraid they shall be necessitated to lay aside their gay equipage, their gewgaws, and all their extravagance in dress and other things? Are they afraid they shall be obliged to deny themselves, take up the cross, follow Jesus daily, watch, pray, and live, as for eternity? Or are they afraid the zeal of innovators will put them to shame, and that they shall be obliged to forsake all for Christ, bear the cross, or else be exposed to themselves and to the world, in the light or character of mere hypocrites, having no more religion than is requisite for a decent or comfortable standing in and with the world?

Sir, I wish you to publish this, or produce a better article on the same subject: for something of the kind is greatly needed.

A.

LETTER TO J. C.

Dear Brother—With gladness I received your letter dated July 13th, and have preferred to give you an answer in the columns of the Messenger, for reasons which will at once be suggested to your mind. You have stated the exercise of your mind with regard to preaching the gospel, and you wish to receive advice from me on the subject. You state that you see the world in darkness, sin and death, and the sight so affects your heart,

that you long to see them rescued by the gospel. You say, you have tried to exhort and pray for your fellow creatures with some success, and are urged by some brethren to labor more extensively and constantly. Believing you to be well versed in the scriptures, and that you are able to exhibit them with clearness, I would without hesitation unite with those brethren in urging you to go forth and preach the gospel of your Lord. I will suggest a few things to your consideration, by attention to which you will become more useful in the vineyard.

1st. Be careful that you live and walk in the spirit every day. Your addresses will then be spiritual, and profitable to your hearers. A dead, worldly and spiritless ministry, is a curse to the world. Such a ministry, is a ministry of death.

2d. Avoid as much as possible controversy on religious subjects. This strain of preaching is unprofitable, and tends to turn the attention of the people to speculation, rather than to Godly edifying.—It is observable that young preachers generally are fondest of preaching on controversial points; and they generally are the least qualified to do it profitably. Were they to examine their hearts, they would find the reason why this kind of preaching is pursued by them. If I am not mistaken, the spirit of devotion and love is absent, and the love of popularity reigns within. Did the love of God possess their hearts, they would address the hearts of their hearers. Remember the advice of an old apostle to young Timothy, "preach the word." This preached in the spirit with clearness, is the only effectual weapon to overthrow error and save souls.

3d. Learn to know your proper gift, whether it be exhortation or teaching. I have seen many profitable exhorters, who leaving this for teaching, have immediately sunk from usefulness, and into contempt. We are prone to imitation in every thing, even in religion. The popular mode of preaching with many now is, to take a whole chapter or more for their text. This is a happy method to teach, when a person of teaching talents, use it; but for the young and ignorant to undertake it, is most generally unprofitable, and frequently disgusting. More darkness than light is generally exhibited in their teaching essays. I advise you when you commence preaching to select an easy short and practical subject. Let your exposition be short, and if a lengthy address must be made, let it consist of lively exhortation, and warm entreaties to your hearers to attend to wisdom and her ways.—You will generally see that lectures from whole chapters seldom are blessed to the awakening of sinners, or of warming the hearts of God's people. The reason is obvious, because so many subjects are brought to view, that the truth, which had began to fix the attention, is immediately checked in its effects by the introduction of another, and so passes off without leaving any lasting impression. Let not the declamation against what is called *scrap-preaching*, deter you from taking short and plain texts,

when you attempt to preach. Learn and progress should be your motto.

4th. Too many preachers, especially the young, destroy all the effect of their addresses by a pompous display of *self*, or an affected *non-descript* in the pulpit. O! how hateful! how unnatural! how unbecoming! for a minister of Christ to strut and plume himself at any time, but especially in the pulpit, to *affect* to be really affected, when the intelligent plainly discover thro' the vail, the hypocrisy. To give a display of learned words and rounded sentences in Iceburgh style! From such a minister the holy angels turn away their eyes with disgust, and holy men on earth hang their heads with shame at the sight. Endeavor to feel yourself as in the presence of God, and labor to please him, and to save souls; then you will evade these hateful things.

5th. Many preachers destroy their usefulness by unprofitable conversation. I have heard a preacher deliver a warm discourse which affected his hearers. I have immediately after service seen him indulging in mirth, in laughable witticism, and anecdotes, or in political controversy; and the subject of religion barely named. How offensive is such conduct to those who see it! Will they not conclude that the preacher is insincere in his profession? My dear young brother, avoid such a course. Preach at the fireside as well as in the pulpit—in private circles as well as in the public. Let your life be so holy, as ever to witness to the world your devotion to the cause of your master. Then, you will be a profitable preacher.

6th. Be careful not to wound the feelings of the least christian of any name. View all the children of God as your brethren, whatever name they may bear. What, if they have received wrong opinions of truth? This is no reason why you should despise or reject them. Consider the best method of correcting those errors. It is not angrily or dogmatically to declaim against them Such a course never did convince any of his errors.—The correct course is to establish the truth by sound argument, and then in meekness to instruct opposers by answering their objections fairly stated. This will never wound a good man; but has convinced many of their errors, & reclaimed them to the paths of truth. Let any preacher declaim against any people in a furious, ill-natured manner; he will labor in vain with respect to profit; but his labors will produce barrenness, and a hard spirit in himself and in them that hear him; hatred instead of love; strife instead of peace, and division instead of union. Such preaching is a curse, not a blessing to society; and the sooner it is hissed out of the world the better.

7th. Beware of a sectarian spirit, the greatest evil in the christian world. It introduces itself into the most benevolent institutions, and perverts their good designs. See it in even Bible societies—in Missionary societies—in Sunday schools—and even it begins to appear in anti-intemperance societies. Who shall go to the Heathen as a Missionary to preach? The Presbyte-

rian rejects all but his party—so do the Methodist—so the Baptists, and so do all sectarians. The poor heathens are supplied with missionaries of all sects—they all profess to be sent of God, but preach contradictory doctrines. Is it any wonder that the poor creatures should reject them all as impostors? From the spirit of sectarianism as a fruitful soil, is now springing and growing a crop of infidels, which may yet threaten the empire of Emanuel. O! that the smoke of the bottomless pit were removed from the eyes of professors, that they might clearly see the fruit of their sectarianism! Dear brother, the best and only antidote against this evil is, to keep yourself in the love of God—to give yourself to the reading of the sciptures, and to labor after perfect obedience.

8th. Beware of the spirit of the Athenians; "For all the Athenians spent their time in nothing else, but either to tell, or to hear some new thing." A fondness for novelty has ruined many a promising young preacher. To exhibit something new, figures are strained and plain facts allegorized. Such a method of sermonizing disgusts the intelligent, and sinks the preacher in their estimation; while it leaves the audience untaught, unless in trifles.

I might add other things as advice to you; but recommend to your serious attention on this subject the epistles to Timothy and Titus. May the Lord direct you and prosper your labors of love! May you never be warped from truth or duty by the love of money, ease or fame! May you never be deterred from faithfully declaring the whole counsel of God, by the frown, threats or persecutions of men! May you at last hear the plaudit of your judge, "Well done good and faithful servant; enter thou into the joys of thy Lord." EDITOR.

THE TIMES.

I am disgusted, and wearied, and sickened, at the spirit and practice of the times. Righteousness and peace, mercy and truth, are so outraged and abused by men, that they appear on the point of forsaking the world entirely. Instead of harmony, discord rages; instead of love, hatred; instead of peace, war; and instead of forbearing, intollerance every where presents her scowling face. Were these things to be seen among the men of the world alone, we should pity and weep over their miseries, and be urgent to reform them. And how pleasant and easy would be the work of reform, if all, who professed religion, were Christians indeed. Truth shining in the humble, holy lives of Christians, has an overwhelming influence, & produces an irresistible effect on the minds of the wicked and profane. But alas! the still small voice of truth is drowned in the din of party strife and unhallowed declamation. When truth is presented, it is so clothed and decked in the tinsel of human trappings, and so mingled with the wisdom of men, and so carelessly delivered in Iceburgh style, that it makes but feeble impressions on the minds of

the hearers. The professed friends of truth, the professed followers of the lamb, alas! how few honor their profession! "What shall I eat, and what shall I drink, and wherewith shall I be clothed," seem to engage their attention more than, "what shall I do to be saved—how shall I please God—and how shall I promote his cause to the good of my fellow creatures." Our worshipping assemblies exhit a brighter display of extravagance in dress, and fashionable etiquette, than of seriousness and humility. Look at that young sister, a professed follower of the meek and humble Saviour, how gorgeously apparelled! how decked off with ribbands, rings, earrings and braceletts! how tightly and miserably laced! Would a stranger suspect her for a christian? The young brothers, are they less plain and less extravagant? How glad should I be, if I could except the elder sisters and brothers from the circle of extravagance! Alas! how driven is society to toil and labor to support such a style! What little time is allowed for preparation for eternity! The mind is literally overwhelmed with cares, and divine subjects are crowded out by mere trifles. It is surely a time that calls aloud for reformation; and it is humbly hoped that the call shall be attended to and obeyed by all in the spirit of reform. EDITOR.

QUERY.—By Elder John Scott of Indiana. "Did the ancient christians take the Lord's supper every Lord's day.

ANSWER.—It is evident that from the institution of this ordinance as recorded by the Evangelists, nothing decisive can be adduced as to the frequency of receiving it. The same institution as recorded by Paul, who received it from the Lord, is more decisive as to time. I. Cor. 11. 25, 26. "This do ye, as oft as you drink it, in rememberance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Yet it cannot from this be determined, how often, whether once, twice, or a dozen times a year. Some have thought that Acts 2. 42, 46, refers to the Lord's supper; but others have thought differently. It cannot be determined, which opinion is most correct. I incline to think with the latter, though I am not positive.

Acts 20. 7, seems to me to decide how often the ancient christians received the supper, "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them." From this it is plain that the disciples came together on the first day of the week, and the great end of their coming together was to break bread. This was the principle part of their worship, mingled with songs of praise, with prayer, reading the scriptures and exhortation or preaching. This is further confirmed by I. Cor. 11, 29, "When ye come together therefore into one place, this is not to eat the Lord's supper." The meaning of the Apostle, doubtless, is this "you come together professedly to eat the Lord's supper; but your abuse of this holy ordinance, is a profanation of it rather than any thing else." These

are all the passages in the N. Testament on this subject, & these plainly to my mind prove that the practice of the ancient christians was, to take the Lord's supper every first day of the week. This, we are informed by church historians, continued to be the constant practice of the church for the first three centuries after Christ. Whenever the church shall be restored to her former glory, she will again receive the Lord's supper on every first day of the week. Certainly then, christians should seriously take this subject into consideration and reform. EDITOR.

REFORMATION.

Reformation is the order of the day. Against it have been marshalled all the powers of hell and earth in every age, as in the present. For laboring to reform the people, the ancient prophets suffered imprisonment and death—the Saviour of sinners and his holy Apostles were also persecuted to death—Luther and other reformers were opposed with malignant fury—and so were the Wesleys and their coadjutors. Should we be asked, who were the persecutors?. we should be obliged to answer, with shame and confusion of face; the *orthodox* clergy were generally the leaders and instigators! Such were the persecutors of our Lord and his apostles—of Luther and his companions—of the Wesleys and their people. And who but the *orthodox* clergy, as leaders, are now opposing reformation, persecuting the reformers? But what reformation is needed? Why is such reformation opposed? And how shall such reformation be effectedly carried on? These three particulars shall fix our attention for a short time.

1st. What reformation is needed? The church was once united as a band of brothers on the one foundation of the apostles and prophets, Jesus Christ being the chief corner stone. Now it is rent and torn into many contending sects, and divided into many jarring communities. This the reformers know to be in opposition to the will of God, who says by his inspired apostle, "Let there be no divisions among you." This is contrary to the law of Christ, and stands in opposition to the salvation of the world. Believing these facts the reformers labor to convince the christian world that they are wrong, and urge them to reform and be converted to the truth as it is in Jesus—that they all unite in love and peace, that the world may believe in Jesus and be saved.

2. The church once had but "one faith"—the faith once delivered to the saints—the faith of our Lord Jesus Christ—the law of Christ, our only lawgiver and head. According to *this same rule* they walked, and grew, and multipled. On this foundation they were established. Now, they have faiths many, drawn up in certain books called creeds, or confessions, which their members have to subscribe, and thus each becomes a party established on another party, & every party established on a foundation different one from another. While these establishments continue,

there can be no hope of peace or unity—we therefore labor to show our brethren their error, and urge them to reform, by casting their creeds or systems of opinions to the moles and to the bats, and receive only the Bible as the system of truth delivered from heaven, and the New Testament as the rule given us by our lawgiver, by which we are to walk.

3. The church of old had one name given to it by divine authority—that name is *Christian*—this name was sufficient while they walked in the truth. But now their names are as numerous as the parties. Each party has a name by which he is distinguished from all others. We also labor to convince our brethren of this error, and exhort them to take the old despised name, and consign their party names to the winds.

4. The church of Christ once had but one lawgiver; and they found his laws sufficient to unite them in one body and in one spirit, and keep them united in the bonds of peace. We have seen the church now have many lawgivers, who issue laws in contradiction to each other; and thus divide those whom God intended should be united, and to enslave those whom God had made free. We have seen that no man, nor body of men have any divine warrant to make laws for the church, and that the assumption is iniquitous—we therefore labor to dissuade others from this course, and to labor to obey what are given by our great and divine lawgiver.

5 The church once had ministers, who dare not lord it over them, as the gentiles do—they were humble, and had more care for the flock than the fleece. But now the ministers have assumed high grounds. The church is now *ipso facto* under their dominion—ruled by their laws, and expelled at their pleasure.—There is a semblance of church power, but it only in appearance; the power is in the priesthood. We call aloud for reform in this particular, and labor to put the ministry in their proper place.

6. The church once had a pure gospel—but now it is so mixed with philosophy and human absurdities, that its glory is darkened; its beauty defaced—its power diminished, and its divine effects almost destroyed. It is made to be a mystery to the inquirer, a laugh to the infidel, and a stumbling block to the world. It is urged to prove contradictions—forced to establish absurdities—and enlisted to support every whim of vain man. We grieve to see the book of eternal life thus abused—we labor, therefore, to reform this evil by calling the world to the simple facts as stated in the scripture—that these believed and obeyed will eventuate in good, and restore Zion to her former glory.

2dly. Why is such reformation opposed? It is evident the Jewish clergy opposed the reformotion, preached by Jesus and his apostles, not because they loved religion; (for they were proverbially wicked;) but because of the honor, ease and wealth they acquired by their religion. They plainly saw that if their religion be taken from them, their wealth ease and honor would also

be taken. This they could not bear, therefore they opposed reformation. The same cause yet exists.

The Jews were blinded by their own traditions, so that they could not see the truth, and therefore opposed it when presented by the Saviour and his apostles. The same reason has caused, and yet causes thousands to oppose reformation.

3dly. How shall reformation be effectually carried on? By the power and spirit of truth. By a faithful exposure of the errors, a bold refutation of them by the word, and by an affectionate exhortation to reform. Let all bitterness, and wrath, and clamor, and evil speaking be put away—never let such appear—but let moderation be always seen and known by all. Let the spirit of love and peace reign and rule in our hearts. Then will our addresses have weight and influence. EDITOR.

The Jews' confession of faith drawn up at the close of the eleventh century, by Maimonides.

"1. I believe, with a true and perfect faith, that God is the creator, (whose name be blessed!) governor, and maker of all creatures; and that he has wrought all things, worketh, and shall work forever. 2. I believe, with a perfect faith, that the Creator, (whose name be blessed!) is one; and that such an unity as in him can be found in none other, and that he alone hath been our God, is, and forever shall be. 3. I believe, with a perfect faith, that the Creator (whose name is blessed!) is not corporeal, not to be comprehended with any bodily properties, and that there is no bodily essense that can be likened unto him. 4. I believe with a perfect faith, the Creator (whose name be blessed!) to be the first and the last, that nothing was before him, and that he shall abide the last forever. 5. I believe, with a perfect faith, that the Creator (whose name be blessed!) is to be worshipped and none else. 6. I believe, with perfect faith, that all the words of the Prophets are true. 7. I believe, with a perfect faith, that the prophesies of Moses, our master, (may he rest in peace!) were true; that he was the father and the chief of all wise men that lived before him, or ever shall live after him. 8. I believe, with a perfect faith, that all the law, which at this day is found in our hands, was delivered by God himself to our master, Moses (God's peace be with him!). 9. I believe, with a perfect faith, that the same law is never to be changed, nor any other to be given to us of God (whose name be blessed!). 10. I believe, with a perfect faith, that God (whose name be blessed!) understandeth all the works and thoughts of men as it is written in the prophets; he fashioneth their hearts alike, he understandeth all their works. 11. I believe with perfect faith, that God will recompense good to them who keep his commandments, and will punish those who transgress them. 12. I believe, with a perfect faith, that the Messiah is yet to come, and, although he retard his coming, yet I will wait till he come. 13. I believe, with a perfect faith, that the dead shall be restored to life, when it shall seem fit unto God,

the Creator (whose name be blessed, and memory celebrated, world without end!—Amen.)"

This creed furnishes additional evidence (not necessary indeed) that the doctrine of a trinity was wholly foreign from the thoughts of the Jews. Upon this circumstance, then, in connexion with the silence of Jesus, as well as of all the New Testament writers, on the subject of the trinity, we ground a presumptive argument against this doctrine, which we know not how fair and candid minds can resist.—*Christian Register.*

From Flint's Western Review.

There are in the United States one hundred thousand young ladies, as Sir Ralph Abercombie said of those of Scotland, "*the prettiest lassies in a' the world,*" who neither know how to toil nor spin, who are yet clothed like the lilies of the valley,—who thrum the piano, and a few of the more dainty the harp,—who walk as the Bible says, softly, lest brisker movement might snap tapes drawn to their utmost tension,—who have read romances, and some of them seen the interior of theatres,—who have been admired at the examination of their high schools,—who have wrought algebraic solutions on the black board,—who have shown themselves no mean proficients in the casuistry of Paley,—who are in short, the very roses of the garden, the ottar of life,—who, yet can never expect to be married, or if married, to live without—shall I speak or forbear?—putting their own lily hands to *domestic drudgery.*

We go into the interior of our recent wooden country. The fair one sits down to clink the wires of the piano. We see the fingers displayed on the keys, which we are sure never prepared a dinner, or made a garment for their robustuous brothers. We traverse the streets of our own city, and the wires of the piano are drummed in our ears from every considerable house. In cities and villages from one extremity of the union to the other, wherever there is a house, and the doors and windows betoken the presence of the mild months, the ringing of the piano wires is almost as universal a sound, as the domestic hum of life within.

We need not enter in person. Imagination sees the fair, erect on her music stool, laced and pinioned and bishop sleeved, and deformed with hair torn from another scalp, and reduced to a questionable class of entomology, *secundo more*, dinging as Sawney would say, at the wires, as though she could in some manner hammer out of them music, amusement and a husband. Look at her taper and cream colored fingers. Is she an utilitarian? Ask the fair one, after she has beaten all the music out of the keys—"pretty fair one, canst talk to thy old and sick father, so as to beguile him out of the headache and rheumatism?"—"Canst write a good and straight forward letter of business?" Thou art a chemist, I remember at the examination. "Canst compound, prepare, and afterwards boil a good pudding?" "Canst

make one of the hundred subordinate ornaments of thy fair person! In short tell us thy use in existence except to be contemplated as a pretty picture?" And how long will any one be amused with the view of a picture, unless it have a mind, a heart, and we may emphatically add the perennial value of utility.

It is a sad and lamentable truth after all the incessant din we have heard, of the march of the mind, the talks about Lyceums, and the interminable theories, inculcations and eulogies of education, that the present is an unbounded desire of display and notoriety, of exhaustless and unquestionable burning ambition; and not an age of calm, contented, ripe and useful knowledge for the sacred privacy of the parlor. Display, notoriety, surface and splendor, these are the first aims of the mothers, and can we expect that the daughters will drink into a better spirit! To play, sing, glide down the giddy dance, and get a husband, is the lesson; not to be qualified to render his home quiet, well ordered and happy.

It is notorious that there will soon be no intermediate class between those who toil and spin, and those whose claim to be ladies is founded on their being incapable of any value or utility. At present we know of none, except the little army of martyrs, yclept school mistresses; and still smaller corps of editorial and active blue stockings. If it should be my lot to transmigrate back to earth, in the form of a young man, my first homages in search of a wife would be paid to the thoughtful and pale-faced fair one, surrounded by her little noisy refactory subjects, drilling her soul to patience, and learning to drink of the cup of earthly discipline, and more impressively than by a thousand sermons, tasting the bitterness of our probationary course, in teaching the young idea how to shoot. Except as aforesaid school-mistresses and blues, we believe, that all other damsels, clearly within the purview of the term of *lady*, estimate the clearness of their title precisely in the ratio of their uselessness.

To the Editor of the Christian Messenger.

DEAR BROTHER: BALTIMORE, July 24, 1830.

In reading over the seventh number I found somethings which to me appeared objectionable, and I concluded to give you my thoughts on the subject—& as it is a subject which most reformers pass over, and concerning which all seem to be of one mind, I feel a deep interest in bringing it forward in order to hear the best arguments that can be brought in defence of that, which appears to me a great inconsistency.

The inconsistency to which I allude, is contained in your answer to objections, page 162. In answer to Query 11, you contend well for the ancient order of things, viz. that, "it is evident that we become united with the one body, or become members of the Church or kingdom of Christ on earth, by baptism." But I am sorry to see you in effect give up the argument in your answer to the objection, that you "unchurch all who are not immer-

sed, now the inconsistency is here, you say, "if the baptism instituted by Jesus be immersion, then any thing not immersion is not christian baptism." This you say you believe, and conclude that all who have not been immersed are not lawfully members of the church of Christ, this is the inevitable conclusion; but you seem to think that Pedobaptists, notwithstanding they have not been immersed, are christians. This, brother, is bad logic; how can it be, that persons can be christians without entering his kingdom? and you truly say, that we become united to the body, or become members of the church or kingdom of Christ by baptism; and this baptism is immersion—and none who are not immersed are lawfully the members of Christ—and yet some way or other christians!! I would ask further, for information, what is it to be an unlawful christian! (as all must be who are not immersed.) This at pressent shall suffice on this part until something shall be said by abler men than myself.

To me, brother, it is evident, both from scripture and reason, that no man or woman has any right to the name of christian, only as he or she is found obeying the commands of the Saviour; and as to warding off the difficulty we only plunge ourselves into a thousand more, to avoid one (and that of the raising of sectaries.) Suppose we wish to say that people may be christians, who who never seen it to be their duty to be immersed for the remission of their sins, and of course are ignorant in this matter; the moment we say they were excusable because they were ignorant, we rob all the more intelligent of any pretensions to salvation. Every one, (and there are hundreds of them) who concedes that baptism is immersion, and that believers are the only subjects; these, I say; with all their candor and concessions, only by so doing condemn themselves; and, therefore, when we see a man honest enough to declare, that baptism was immersion, if he does not obey himself, must finally perish. This, brother, appears to me to be the consistent conclusion; if not so, show me better. You know we do not content ourselves with the paltry excuses of the sectaries; we go on the footing that nothing is an article of faith but what is clearly revealed in the scriptures of truth, and where is it said the disobedient shall be saved? or where is the man or woman termed believer, who does not believe part of the testimony which is to be accredited? By showing me how you understand these things, you will confer a favor on me, and perhaps cause light to be elicited on the subject.

In reply to the objection, "you cannot commune with them at the Lord's table," you say "we can pray with them, and praise and perform every act of divine worship: And I have no authority from scripture to forbid me to commune at the Lord's table with them. This, in my ear sounds rather strange, especially, as it comes from one undertaking to reform the evils that are in the world, commonly (though wrongly) called christian. As to worshipping God in their presence, it is what no one should have any objections to, but to join with them in worshspping God is another

thing. It is impossible to worship God in any way but the one he has appointed and therefore when people make to themselves Gods and worship them, it is our business to warn them of the danger of worshipping false Gods, and not to join them in their idolatry; for whatever is proposed and received as worship, which God has not instituted is idolatry. It, no doubt, is well known to you, that, the Lord's table was in the primitive days confined to the people of God: it was an institution peculiar to the kingdom of Christ, in order to come to which even the Church at Corinth, (all of whom were baptised into one body) were exhorted to examine themselves that they might not come into condemnation. And, as you said before, that the way to enter this kingdom was by baptism, and that immersion only is baptism, we conclude, according to your own reasoning, that they (while not immersed) are not subjects, as yet fitted to participate in the blessings held out to believers in the Lord's supper. God is a God of orders, and not of confusion. You need not, brother, act the inquisitor in this matter, because the Saviour has given ample instruction on this subject. "He that hath my commandments and keepeth them, he it is that loveth me." John 14, 21. "He that loveth me not keepeth not my sayings" 24. The same apostles informs us how we may know who really are believers, 1 John 2 chap. 3, 4 ver. "And hereby we do know that we know him: if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." It does not suffice us, to say that they experience great conflicts in their minds and feel converted to God. There is something in the kingdom, or reign of Heaven, which takes the attention of our eyes and ears, and we are not to be imposed upon, for there is the rule, and when men walk not according to this rule, we are justified in saying, there is no light in them. Wishing that you may be very useful in your day and generation, and that you may be kept from all evil and all error,

I subscribe myself your brother,
JAMES HENSHALL.

REPLY.

Bro. James Henshall:—There are several items in your letter, which claim my special attention.

1. "I had asserted that none, who have not been immersed, are lawfully members of the church of Christ; and yet I admitted that many unbaptised persons, and many pedobaptists, were christians;" by which was meant they were holy, pious people. I will not contend that unbaptised persons are *christians* in the full sense of the term; nor was this intended when I wrote that article. That men may be holy and pious, without being baptised in water, is a sentiment cherished with pleasure by me. I must believe that the household of Cornelius were made holy and recevied the holy spirit previous to their baptism; yet before they were baptised they were not *christians* nor united with the

church of Christ, or become members of it according to this law. Surely you will not dissent from this sentiment. For this would truly be to make baptism a *sine qua non*, it would exclude from heaven as impure every person not immersed—the poor penitent thief, and millions more, who had no opportunity to be baptised, and were ignorant of the ordinance as ordained by Jesus; yet were they pious and holy men.

You deny the name *christian* to any who are not found obeying the commands of the Saviour, consequently they, who are not immersed, live in disobedience to the command, and therefore are not christians—you will not admit the plea that they may have been so wrongly educated, that they have never seen it their duty to be immersed, and are ignorant of it as a command. I grant that when any person believes it to be his duty to be immersed, and does not submit to it, he is guilty: for, says James, "To him that knoweth to do good and doeth it not, to him it is sin." But to denounce all not immersed as lost, and to cut them off from salvation however holy and pious they may be, appears to dethrone charity and forbearance from our breast If I err, let it be on the side of charity. You say, "nothing is an article of faith, but what is clearly revealed, and where is it said the disobedient shall be saved?" I answer, no where. I ask again, where is it said, that none but the immersed can be saved or be holy? My brother's next query I do not understand, and therefore cannot give an intelligible answer.

I had remarked that we could pray with unimmersed, holy people, and praise, and perform every act of divine worship with such; and that I found nothing in scripture to forbid me to commune with them at the Lord's table. You condemn this sentiment, and contend that christians should not join with unimmersed persons in any act of worship; for in doing so they would be joining with idolatrous worshippers; as all worship, not instituted by God, is idolatry. To my unknown brother, I refer my former number on this subject; hoping that he may yet see, that the best method of reforming our fellow creatures in error, is to wield the powerful arms of truth, love and forbearance towards them. Let us shew by our holy conversation that we are more humble, more obedient and more holy than they. It would be an awful disgrace to religious exclusionists and reformers, to be outstripped in holiness, justice and goodness by others, who are denounced by them as idolaters, and on the broad road to hell. Let us obey every precept of Jesus, as well as that of being immersed, lest the just retort be made, that you are no christian, because you are disobedient. How should we fell, if we were asked, are you doing to all men, as you would they should do to you? How cutting must this be to the slave-holder, when an opportunity is now offered to colonize his slaves on the African shores without expence to him! Wishing my brother all good for time and eternity, I conclude.

EDITOR.

For the Christian Messenger.

BROTHER STONE,—In the 5th No. of the "Millennial Harbinger," there is a letter written to the editor from "F***" and dated "March 30, 1830," upon which I wish to make a few remarks. With Mr. Campbell as a man, a scholar, a teacher of the christian religion, a defender of the faith once delivered to the saints, and as an editor, I am generally pleased; but what he could have seen in the letter of his friend "F." to induce him to take up near four pages of the Harbinger with it, I am utterly unable to ascertain. If there is any Millennial light, or any information in this letter, that is calculated to facilitate the introduction of that blissful state of society, I must say, it has entirely eluded my reasearch; such illiberal, dry, and fulsome productions, as the one now under consideration, may retard, and prevent the union of christians, but can never hasten that desirable state.

This Rev. Reformer tells us, he is in a "*pleasant village*, containing five meeting-houses, and five different religious denominations, viz. Baptist, Orthodox Congregationalists, Methodist, Friends, and Christian. The Baptist church is the oldest largest and has the best meeting house. The Christian Chuch, *I am told* numbers about 100 members, is Unitarian in sentiment, and from the *other information received*, concerning them, *I should judge*, very ignorant, and enthusiastic. Were it not for the abuse of this holy name (did it not in this country designate a *sect*, and were not those who bore it here as much sectarians as any others,) I would be called by no other, but as it is, I shall for the present, I think hold on to my letters of commendation, certificates, &c. *which call me a Baptist.*"

If reformer "F." was the *great* and *good* man he endeavors to make himself out in this disgusting epistle, I am certain, he could not have penned so pitiful a paragraph as the above. I do not know where this "sectarian" Christian Church is, and cannot therefore speak with absolute certainty, as to the truth or falsehood of the above remarks; but from my knowledge generally of the Christian church, I entertain no doubt of their being totally unfounded, particularly as he "*judges*" from idle, (and perhaps) sectarian rumor. My objection is principally to the evidence upon which reformer "F." denounces the "Christian Church." He says "I am told"—"and from other information received concerning them, I *should judge* they were very ignorant and enthusiastic." And is this the kind of evidence upon which Mr. "F." will thus denounce 100 christians? Was is not his duty before he penned such slander, or attempted thus publicly to clothe them with obloquy, to have ascertained that the character given by him of that congregation was true, instead of condemning them in this merciless manner, upon the vague and uncertain authority of "I am told," and "other information I have received!" If this is the kind of testimony, that a man whose soul is warmed by that love that thinketh no evil, regards as sufficient to authorize him to hold up to execration and contempt a

large and respectable portion of his fellow men;—If this is the kind of evidence upon which people are to be denounced, what man, or church, may not soon fall beneath the denunciation of such a cruel, and malignant creature as reformer "F?" Where could his "dear friend" Campbell be, if such authority is to condemn either churches, or men? In how many "*pleasant towns*," could he have been "*told*," that Mr. C. was one of the worst of men; and would reformer "F." feel himself authorised upon such evidence to publish Mr. C. to the world as a *bad* man? If not, how dare he thus meanly speak of 100 professing christians? We know that if "F." had spoken upon such evidence (and plenty of it is to be had) of Mr. C. his remarks would have been unfounded, and are we not permitted to draw a similar conclusion about his remarks on the christian church? But they "are Unitarian in sentiment." I have no doubt, they believe in one God, as well as one Lord Jesus Christ, the son of this one God. But is this criminal? I *presume* they have rejected human *creeds* and consequently have rejected the trinity, a doctrine common to *those works*, but unknown to the Bible;—this has subjected them to the appellation of Unitarians, by sectarians, and such illiberal bigots as reformer "F;" but the fact of this appellation having been applied to them by the vulgar, does no more constitute them unitarians, than the appellation of Campbellites makes those to whom it is applied the followers of a man; and this church "ignorant" as they are regarded, I have no doubt is entirely able to support and maintain the views of the Father and Son, before reformer "F." or any one else who may think proper to put them to the test. He lets the world know that this name *Christian* designates a *sect*, and they who bear the name are as much sectarians as any others. By what evidence does he determine this? Is it because we exclude any humble christian of any name from our fellowship, or communion? Is it because we have made, or adopted a sectarian creed or name? Is it because we reject those, who reject our peculiar notions? Of these there is not a shadow of evidence, but the reverse is true. Why then are we sectarians? Is it because we are shut out from fellowship with every sectarian society, and have the temerity to band together, and worship the God of our fathers, according to the New Testament of our Lord? Is it because we have boldness to read and think for ourselves, and speak our thoughts one to another? Is it because we, by reading the Bible, have generally received ideas different from orthodoxy on the Godhead—on Jesus—the designs of his death, without binding them on others? If for these reasons we are a sect—Amen. Mr. "F." is not satisfied of speaking of the ignornance, and enthusiasm of this society, but tells us of the abuse of the "holy name" (Christian.) I wish I knew where this congregation was, that it might be known what christian church is walking disorderly, and abusing that worthy name. The christians, as a people are not in the habit of abusing their profession; *at least by* indulging in unge-

erous reflections, and inuendoes, or by publishing slanders against an innocent people, upon the idle tales, or garbled information of bigots.

This *pink* of the reformation lets us know, that if it were not for the abuse of this holy name, he would take it himself. Now as the abuse of the name is the only reason he assigns for not taking it, let us see where he will be taken by the same parity of reasoning. Have not many Baptists *abused* and disgraced their profession, and must not friend "F." therefore give up the name Baptist! Has not the christian religion itself been abused, and must he not therefore give up christianity? To be consistent, he should join Mr. Owen in his crusade against all religions, especially the christian; and this would be just as consistent as to refuse to take the name christian because it has been abused. Have not rogues under the garb of honesty, *abused* their profession, and must not our reformer, cease to be honest? Nay, what virtue may not in this manner be denounced and condemned? What people, or individual, is not liable to *suffer loss*, if the vague, and malignant rumor of "ignorant enthusiasts," is to prevail? What profession in this way is not liable to be slandered, or what virtue may not be abandoned? Well may such a man be denominated "ignorant," and I will add malignant too. That there are members of the Christian church who have abused their holy name, and are ignorant and enthusiastic, I readily admit; such has been uniformly the case from the days of the Saviour, to the present time. But will any man of common sense seriously urge that as his reason why he will reject the name christian, and refuse to be the follower of the Lord Jesus? truly may such a creature be denominated "*ignorant.*"

I shrewdly suspect, that the only abuse of this holy name in the estimation of reformer "*F.*" and other kindred spirits, is the simple fact, that they cannot be foremost in this thing. The christians, whom they stigmatize as ignorant and enthusiastic, have taken the name christian, to the exclusion of all others, and the Bible as the only rule of their faith and practice, & therefore Mr. "*F.*" and others, will not be called by the name christian, because it is now too late to be leaders in the work of reform, and rather than acknowledge themselves as followers of Jesus, they endeavor to stigmatize the christians as a *sect*, as *Unitarians*, *ignorant enthusiasts*, &c.: but from such charges they can and will be vindicated at a proper time. As a member of the church of Christ, and feeling the force of the apostles remark, that if one member suffer the whole suffer with it, I have been induced to make these few remarks upon the illiberal epistle of Mr. "*F.*" The only thing that gives it any consequence, or renders it worthy of notice, is the fact of its *sanctification* by the "*Millennial Harbinger.*" It grieves me much to see such ungenerous remarks, and illiberal observations spread before the world in that paper, without note or comment. The christians deserve better treatment, and have a right to look for more friendship at Mr.

C's. hands; but of this, let him be the judge—if he and those under his influence see proper to draw a line of demarcation, they can do so. With feelings of entire good will and christian regard for Mr. Campbell, I have, from a sense of justice to my injured brethren been induced to make these remarks; and however "*morbid my sensibility*" may be called, I regard it as a christian duty to step forward and shield them from the foul imputations, that the envious and malevolent make without the least provocation upon a respectable and unoffending people.

PHILIP.

HOLINESS THE PURPOSE OF THE GOSPEL.

It was an old reproach of one of the bitterest enemies of Christianity "that it was a doctrine of licentiousness and not of purity." "Your Jesus," says he "came to collect the most dreadful and horrible societies. He said himself that he came to call sinners and not the righteous, so that the body he came to assemble is a body of profligates separated from good men amongst whom they were heretofore mixed. He has rejected all the good and collected all the bad in the world." False, cruel, and base aspersion!—Hear how Origen the Christian Apologist rebuts the malignant misrepresentation. "True," says he, "Our Jesus came to call sinners, but it was to repentance. He assembles the wicked, but it is to convert them into new men or rather to change them into angels. We come to him covetous, he makes us liberal;—unjust and extortioners, and he makes us equitable;—lacivious, and he makes us chaste;—violent and passionate, and he makes us meek;—impious and profane, and he makes us religious." In this triumphant manner did Origen vindicate his calumniated master. But what was it that gave the principal energy to his reply? Its agreement with truth. If we know any thing of the Gospel, we are witnesses that this is the true effect of communion with Christ Jesus. It transforms us into his image, and this transformation is so infallible a consequence of real religion that if none of it appear in any particular professor, we are obliged to conclude that he is not yet in communion with this great Saviour. The holy Jesus cannot unite with a prevailingly unholy disciple.—*Butcher's Sermons.*

NOTICE—My necessities urge me to solicit my agents and patrons of the Christian Messenger to do something speedily for me. The present volume is nearly closed, and my printer and paper maker are unpaid. Let every one consider himself addressed, and determine to send immediate relief. The probability is that the October No. will not be issued before November; and if I continue publishing the Messenger, the first No. will not appear before January next. I shall print no more, nor deliver them to subscribers, until the money be paid in advance; unless an agent shall procure five subscribers, and be responsible for the payment of the money within six months from the commencement. For every ten subscribers one volume is allowed to the agent.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,
AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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From the Christian Advocate and Journal.

INFIDELITY.

But I next turn my attention to the nature and properties of that religion which the Bible reveals to me, and which I think I have found by happy experience. By a close inspection, although it is variously described, I find it all comprised in LOVE—*love to God and man.* On attentive examination of my heart, I find that when I was led to embrace the Saviour of sinners, and when he shed abroad his love in my heart, I found the character of my religion perfectly to correspond with my own experience of it; for when this love sprung up in my heart, it expanded towards all mankind, and ascended to its source in strains of sweetest praise and thanksgiving. Now I think every one must heartily respond to the inspired declaration that "love worked no ill to his neighbour"—and this is the very essence of the religion of Christianity. If I love my neighbour as myself, I cannot intentionally injure him. If I love my God sincerely, I delight in his law, cheerfully obey his commands, and patiently submit to whatever he orders. This is the religion which the Bible reveals and enjoins, and to establish which Jesus Christ bled, died, and ever liveth.

Will the infidel condemn this? Then he condemns what his soul abhors. And does his soul abhor love? Then is it filled with hatred! Who will trust him after this? Does he say that be far from me to condemn the religion of love? Then is he no longer an infidel. He is a Christian. Let him choose either horn of the dilemma, and his infidelity falls, while Christianity lives and triumphs.

But he will say that this is not the religion of the Bible, because its professors have all along contradicted it. Will he still sacrifice upon the altar of ignorance? Will he still confound

things that have no necessary connexion? Then does he render himself unfit for an instructor of the ignorant, a leader of the blind, or a guide to the lame. Does he tell us that Christians, so called, have been haters of mankind. persecutors of their fellows? Will he advert with an air of triumph to those darker ages of the Christian Church, when Jews and heathens, Mohammedans and heretics were persecuted, hunted down, imprisoned, fined, tortured in various ways, and murdered in cold blood, to gratify the avarice, caprice, or even revenge of professed Christians,—and all this because the sufferers presumed to differ from their persecutors? I allow the fact, but deny the consequences he would deduce from it. I allow that such *professed* to be Christians; but I maintain, on the authority of Christianity itself, that they lacked a knowledge of its essential doctrines, and an experience of its renovating and saving influence. They were deceived, or else Christianity is false; for it condemns, in the most express and unequivocal terms, all such tempers and conduct, and inculcates, by the most tender and commanding motives, love and good will to man. Why will not the opposers of this religion be candid? Why not separate the precious from the vile? Will they eternally carp about the misconduct of professed Christians? Why not then set me an example of consistency, at least in argument?

I say, then, that the religion which I profess disallows of all that hatred, malice and revenge, which its pretended friends have at different times been actuated. It is, therefore, no more accountable for the shameful and horrid acts of the enthusiastic crusaders, nor the murderous deeds of the inquisition, and other acts of cruelty prepetrated by Catholics and Protestants, than the laws of our country are for the wicked conduct of their violaters, or than Jesus Christ is justly punishable for the treachery of his unfortunate disciple. Indeed I can no more look with pleasure upon those pages of history which narrate the horrid deeds of cruelty of which the Christian Church has been guilty, than I can read the history of infidelity with approbation. While the former place in striking contrast the pure principles of Christianity with the abominable acts of its professed friends, the latter exhibits the perfect harmony subsisting between its principles and the conduct of its disciples!

I once more, therefore, press upon my heart, and grasp with my understanding this religion of *love*. Does any one say that because I am commanded to love all men, enemies as well as friends, that therefore my religion is impracticable, or if practicable, it disarms man of his natural independence by forcing him to yield up his rights to an inimical depredator? But, as Locke has said, look at the principle, and follow it out to its legitimate consequences. Will universal love deprive a man of his rights? You might as well say that the principles of eternal justice will lead a man to defraud his neighbor. Does not every one perceive that were this principle universally to prevail, it would be

absolutely impossible to transgress any law of right? If *all* were governed by it, *all* would be *friends*. There would then be no longer any *enemies* either to hate, or be hated, or be loved. And would this lead to an infringement of our just rights? You might as well say that darkness is occasioned by the rays of light. No! let but this religion of love prevail. and all hatred, with every act of injustuce, is forever banished from among men.

And let it be recollected that it is perfectly practicable by all those who yield themselves up to its influence; because the God I worship is a *God of love*. This is his essence. Whatever he does, therefore, is done from a principle of love. But he works in my heart. And is he not able to fill it with love? Can he not enable me to love him with a perfect heart, and my neighbor as myself?

Now allowing both the practicability and usefulness of this philanthropic principle of Christianity, I would ask the blinded and prejudiced infidel what objections he can prefer against it? As I said before, the moment he anathematizes it, he proves that his soul abhors universal love. Its opposite, therefore, that is, universal hatred, must be the object of his supreme regard. Against this conclusion I know his soul protests. Then he protests against his system of unbelief. There is no medium. He must either approve of Christianity, or be the advocate of all mankind. Let me then but exemplify this mainspring, this vital essence of Christianity, in my tempers, word, and actions and infidelity has its lips sealed up in eternal silence.

LIBERIA.

The following interesting facts, showing the growth and prosperity of the colony at Liberia, are communicated in a letter to a friend, by Captain Sherman, of Philadelphia, who has recently returned from that country:—

The first settlement and capital of the colony is *Monrovia*, situated in lat. 6, 21, N., and 10, 30, W. long., about a quarter of a mile above the mouth of the river Monserado, and about three quarters of a mile from the point of the cape bearing the same name. The river St. Paul empties into the sea a short distance from the Monserado. For the first two years, the emigrants lived in small thatched houses, and about five years ago the first dwelling, constructed of timber and boards, was built on the site of the present town, in a forest of trees of towering height, and thick underwood. Tigers entering this (then) little village, have been shot from the doors.

Monrovia, at present, consists of about 90 dwelling houses and stores, two houses of public worship, and a court house. Many of the dwellings are handsome and convenient, and all of them comfortable. The plat of the town is cleared more than a mile square, elevated about 70 feet above the level of the sea, and

contains 700 inhabitants. The streets are generally 100 feet wide, and intersect each other at right angles.

The Colonization Society have an agent and physician there. The agent is the chief magistrate of the colony, and the physician his assistant. No white persons are allowed to reside in the colony for the purpose of trade, or of pursuing any mechanical business, such being intended for the exclusive benefit of colored people. The colonial secretary, collector of customs, surveyor, and constables, are appointed by the agent; the vice agent, sheriff, treasurer, and all other civil officers, are elective, and all the offices, except those of the agent and physician, are filled by colored people.

The court holds its sessions on the first Monday in every month; juries are empannelled as with us, and its jurisdiction extends over the whole colony. The trials are principally for larceny, and the criminals generally natives, who commit thefts in the settlements. A few instances of kidnapping have occurred; these depredations were committed on the recaptured Africans. To the honor of the emigrants be it mentioned, that but five of their number have been committed for stealing or misdemeanor since 1827.

Two native kings have put themselves and their subjects (supposed to amount to 10,000,) under the protection of the colony, and are ready, should it be thought necessary by the settlers, to make common cause with them in case of any hostilities by the natives; which, however, is not anticipated, as the most friendly disposition is manifested by all the natives of the country from whom any danger might have been at all apprehended.

The township of *Caldwell* is about seven miles from Monrovia, on St. Paul's river, and contains a population of 560 agriculturists. The soil is exceedingly fertile, the situation pleasant, and the people satisfied and happy.

Millsburg is situated 25 miles from Monrovia, on the St. Paul's, at the head of tide water, where there are never failing streams, sufficient for 100 mills; and there is timber enough in their immediate neighborhood for their employment, if used for the purpose of sawing, for half a century. The town contains 200 inhabitants.

Bushrod's island, which separates the Monserado from St. Paul's river, is seven miles in length, three at its extreme breadth, about five miles from Monrovia, and is very fertile; on this island are settled thirty families from the Carolinas. All the above settlers, amounting to at least 1500, are emigrants from the United States.

On the left bank of Stockton creek, and near the settlement on Bushrod's island, the recaptured Africans are located; 250 of whom were sent out by the government of the United States, and 150 taken by the colonists from the Spanish factories, the agents of which having bought some of our kidnapped Africans, and refusing to give them up, the colonists not only took their

own people, but all the slaves they had collected. These 400, who are useful agriculturists, are happily situated, and very contented. The settlements of which I have spoken contain, in the aggregate. nearly 2,000 souls, and are all in a flourishing condition.

I have been frequently asked, since my retnrn from Liberia, whether there is no danger of the natives breaking in upon the colonists and destroying them. The best answer I can give to this question, in addition to what I have already said, is a statement of the following facts:—

When the colonists could muster but thirty effective men for defence, and when the forest was within pistol shot of their houses, 5,000 of the natives, armed with muskets and other weapons of war, made an attack upon them in three divisions. A part of this little band were surprised by the left division, who took possession of one of their cannon, a nine pounder; but instead of making use of it, (if indeed they knew how, for the piece was loaded with grape and round shot, and a lighted match placed near it,) the possessors were embracing it, pow-wowing over it, and vociferating "Big gun! big gun!" till the other, a four pounder, was brought to bear on them, under the direction of Lot Carey, and plied with so much precision and activity, that they retreated. The gun was retaken and turned upon the invaders, when they made their escape to the forest. There was some skirmishing from the bush until one of their gree-gree men was slain, carried off by our men, and thrown into the water. This event entirely disheartened them, they went off, and from that time never appeared in hostile array against the colonists. Many of them have traded with the colony ever since, but they would not acknowledge that they were engaged in the war, till, from an intercourse of some time, they found that it would not be remembered to their prejudice. They then related many singular and amusing anecdotes respecting it, and acknowledged the loss of 70 or 80 men killed. If I remember right, the colonists lost but two or three of their little band.

The means the colony have for defence at present, consist of 20 pieces of ordnance, and muskets, &c. for a thousand men, which may be increased from private stores if wanted. In Monrovia there are Captain Steward's company of infantry, Weaver's company of artillery, and Draper's company of rifle rangers. All these are volunteers, and in uniform; besides which, a respectable number of militia, not in uniform, and as many of the natives under the protection of the colonial government, as it may think proper to arm. These facts will, I think, satisfy any man as to the safety of the colonists from attacks by the natives.

There is a respectable fort on Cape Monserado, which commands the roadstead, and has protected an English vessel chased in by a pirate. The military are commanded by Major Barbour. The commander in chief is the Society's agent.

There is much hospitality to be found in Monrovia, and among

the inhabitants a greater proportion of moral and religious characters than in Philadelphia. I never saw a man intoxicated, nor heard any profane swearing, during the three weeks I was among them.

The two houses for religious worship already noticed, are a Baptist and Methodist. The Baptists have three, and the Methodists five preachers, all intelligent colored men, merchants and traders, residing among them; so that the people have nothing to pay for the support of ministers. Five German missionaries, some ministers and teachers, reside there, a portion of whom preach at the Methodist church occasionally.

A trading company has been formed at Monrovia, with a capital of $4,000, and an agreement has been entered into that no dividend shall be made until the profits increase the capital to $20,000. The stock has risen from 50 to $75 per share in one year.

ORTHODOXY UNVEILED.

We gave an article in our last paper with this title. Its purpose was to show the unscriptural and revolting character of the doctrine that the sufferings of Jesus were the inflictions of Divine Wrath, or that their purpose was to appease such wrath. The writer proceeds to inquire, upon the Trinitarian hypothesis that Jesus is the almighty God,—

But why must one God be accursed, suffer, agonize, groan and expire under the weight of infinite wrath inflicted by his co-equal Deity! Mr. Brown's orthodox reflections assign the following reasons: "Behold, how my debt is paid, my happiness purchased, my peace with God procured and confirmed, and my comfort enhanced! There, Divine righteousness is fulfilled, transgression finished, the curse exhausted, the law magnified, God reconciled, death vanquished, and hell extinguished, and all for me" What unparallelled presumption this! But it is no wonder that such orthodoxy should be so generally received, and so universally embraced by the multitude, who give themselves no trouble to examine whether its doctrines agree with, or contradict, the tenor of the Scriptures, and who have no desire for any more religion than what will lead them the shortest way to heaven. Behold, how well adapted such orthodoxy is to their taste; how easy, how pleasant, and how consoling, to sit at ease and only have to say, "Christ has died and suffered, satisfied and atoned for all the sins of all the elect, for me; my debts of obedience and suffering are all paid, fully paid; not by me, but for me, by a surety; and law and justice have no further claim upon me; for payment God cannot twice demand—first at my bleeding surety's hand, and then at mine. Henceforth my happiness is procured, my peace with God purchased, my comfort confirmed,

"And glory purchased by his blood,
For God's own Israel waits."

The price of redemption has been paid, the inheritance purchased and sealed with blood; salvation so completely effected by the death of Jesus, that although I have no righteousness of my own, I am completely righteous in him; although I have neither good works nor good words, nor good wishes, of my own, I need not fear, since I am viewed perfect and complete in him. Although my nature is altogether corrupt and depraved, and rotten to the very core, and although my heart is the sink of all uncleanness, and the nest of every abomination, yet Jesus died for the chief of sinners; his death finished all transgression, and made an end of sin, of all sin, for me. The curse and penalty due to my sin has been inflicted in all its weight on him; that curse can never reach or injure me; 'tis exhausted, and I am sheltered in his wounds.

"Yes, I am secure beneath his blood,
And all my foes shall lose their aim:
Hosannahs to my dying God!
And my best honors to his name!"

Christ has stood in my law-place as my lawfulfilling surety; I fear not the curses of the law, and I send it to his perfect obedience with all its requirements and demands; the death of Jesus has reconciled an angry God, calmed his frowning face, and made him my eternal and unchangeable friend;

"And neither things future, nor thing that are now.
Nor all things below or above,
Can make him his purpose forego,
Nor sever my soul from his love."

Yes, the sufferings of Jesus, his blood-shedding, his merit, righteousness and atoning death, have eternally secured all the elect from the law, curse, sin and wrath, death, devils and hell; and since he has done all this for me, what have I to fear? I can now only say, Mercy, mercy, Lord; but, Justice, justice, Lord; and God cannot deny to me what Christ has bought and paid for.

"So must he recompense to Christ
Those sufferings he endured;
Just to the merits of his Son,
And faithful to his word."

Such are the strains in which Calvin's system of salvation runs; all finished by Christ to the sinner's hand, and nothing left for men to do but believe the system, and conclude themselves sure of heaven. And surely no system can be better adapted than this to those who wish to be free from all moral retraints, and above all obligations to obey the precepts of the gospel, and the moral commands of God; and after a life of sloth and criminal indulgence, hope to take their place in the world of happiness solely by virtue of the merits of another. Awful delusion! Yet, however, some of the more sober part of the orthodox may, and do, avoid, from the influence of better principles, such sad consequences of their system, the number is great of those who carry

the system out to its full length in practice. But when Mr. Brown has so confidently asserted, that "his debt was paid, his happiness purchased, his peace with God procured and confirmed, Divine righteousness fulfilled, transgression finished, the curse exhausted, death vanquished, God reconciled, and hell extinguished, and all for him,"—what can he mean by saying in the same reflection that includes the above, "Stand in awe, my soul; avoid sin, lest it bring thee to a miserable end, and entail a curse on thy seed?" Is this to be considered as a frank renunciation of the above orthodoxy? Or is it to be reckoned as one of those glaring inconsistencies with which the orthodox system abounds? Or was it the effect of conscience and of reason struggling to get the better of an absurd and erroneous creed? The whole is finished, happiness and heaven purchased, procured and confirmed, death vanquished and hell itself extinguished, and yet, "Stand in awe, my soul; avoid sin, lest it bring thee to a miserable end;" lest it undo all again and bring ruin on thyself and on thy seed. If this be possible according to one part of Mr. Brown's orthodox creed, then what becomes of another part of it? What becomes of the Father's election, the Son's blood-bought redemption, and the Spirit's work of regeneration? What becomes of the saint's final perseverance, when one for whom all is done may undo the whole again, and entail ruin also on his helpless offspring? This sort of Calvinism is not only at variance with Scripture and common sense, but it is at perpetual variance with itself, and what it affirms in one sentence it contradicts in another. It professes to be light, but it is confusion and darkness: yet the general drift of the system is so congenial with the wishes and desires of the majority of mankind, furnishing them with so many pleas of sloth, negligence and sinful indulgence, and holding out the delusive hope, that the happiness of heaven may be obtained by trusting in the merits and righteousness of another, that these opinions are easily and eagerly embraced by all those who wish to enjoy heaven without personal endeavors, and without being at the trouble of preparing for honor and immortality by a course of patient continuance in well-doing, who, without denying themselves daily, and taking up their cross, flatter themselves that by a shorter and easier way they can obtain the crown. Is it much to be wondered at, that such ignorance and presumption widely prevail, when these opinions are propagated from almost every pulpit, taught in every human creed, and inculcated in almost all authors and commentators on the Bible.

ADVICE TO CHRISTIANS.

"The begining of strife is as when one letteth out water," said Solomon, Prov. 17, 14. The same may be said of every vice with equal propriety. Through a dam let but a small aperture be made, so that a little water may pass—the aperture is enlarged by the passage of water, and quickly the whole pond will pass

off with resistless force. So is vice; small in its commencement, but increases with indulgence, till the man is, by its irresistable force, swept away into the vortex of ruin. How true is this with regard to an unhappy class among us, called drunkards. It may be profitable to trace the progress of this evil by adverting to matters of fact.

I have seen fathers call up their children of every age, every morning, and sometimes oftener, to take their morning dram. Who does not know that the children are now forming a habit, which commonly ends in drunkenness? And are not the parents guilty of the sin of its formation? O parents, if you regard the happiness, and prosperity of your children, refrain from such practices; let them see in your example the course they should pursue.

I have seen professors of religion, regularly take their morning drams and dinner grogs, and fatigue-repellents, &c. In the commencement they were sober men; but the habit became so fixed, that without their morning dram, they were sick, they had no appetite for breakfast—and without their dinner grog, they could not relish their dinner. This man is on the verge of ruin. What must he do? Refrain immediately, or he is lost. Deny thyself—or disgrace your profession, ruin your family, beggar your children, and destroy your soul forever. Touch not, taste not, handle not the unclean thing. Banish it from your house. Esteem it no disgrace to have none of this poison to administer to your friend, who may visit you. You may say, I can use it without any fear of those consequences you mention. I answer: Your want of fear renders your case more alarming, more dangerous. Reform—reform speedily, I beseech you, before it be too late. You say, I design to desist from the practice, but will do it gradually. This is plausible in theory, but fallacious in practice. You scarcely ever saw a man gradually desist from drinking. It is like the man in the long habit of using tobacco. None ever ceased from the use by degrees. You again say, I should feel great inconvenience from quitting the use of spirits at once. Granted; but is not this preferable to disgrace and ruin. The inconvenience will be of short duration. Soon you will enjoy better health of body and mind.

I have seen professors of religion even make ardent spirits and sell them for gain. I am glad to find that professors of religion in this day are ashamed of the practice. It is now almost exclusively confined with the men of the world, or to carnal, worldly minded professors, who care not for religion. I hope never to have my eyes offended at the sight of a professed Christian, making whiskey. I call upon such to reform from this evil, and devote themselves to religion.

I have seen professors of religion vending and retailing spirits to drunkards, and others. Is this in accordance with the truth of God? Let such read Hab 2, 15. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and

makest him drunken also, &c." The venders of spirits may say, if I do not sell, others will. So may the drunkard say, if I do not drink, others will. The arguments stand on the same ground. Who will contend for either a moment? If the sacred sanctions of the word of God will not keep you from the evil of drinking, making and vending spirits, I know not what will. If the obligations of an anti-intemperance society can have greater influence on you to desist from this evil, than the obligations of the word of God, the honor of religion, the glory of immortality, and the horrors of hell, then unite with that society, though in doing this your conduct should speak aloud to the world, I am a professor of christianity, but the sacred obligations of the gospel I find are too weak to bind my irregular propensities, and to regulate my conduct; I therefore, believing that the obligations of an anti-intemperance society are stronger than those of the Bible have united with that society—unite then, and unite speedily with this society; and thus save yourselves from ruin. It may be asked, why I have not united with this society? I answer, because

1st. That for 40 years, the word of God has kept me from this evil by its powerful influence on my mind, and I am pursuaded it is able to keep me to the end. This word is far more powerful on my mind, than the words or obligations of any society on earth.

2. I fear should I join such a society in order to keep me from this evil, that I suggest the idea that the word of God is too weak to do it; and t' [illegible] I disgrace, rather than glorify it.

3. My example in living temperately, without being united to such a society, will better recommend religion to the world; because they will confess, it is not by the restraints of a temperance society, that I am temperate.

4. It is believed that this society, like other benevolent institutions, will soon degenerate into a scheme to get money for party purposes. For what other purpose, can missionaries be despatched through the Eastern country to raise $30,000 here, and $30,000 there? Why should this society in the East, apply to the legislature for an act of incorporation, and that every member of the society pay $5 annually? Time will disclose.

I say not these things to discourage any from uniting with this society. If it can make an intemperate man, temperate—if it can keep the temperate from intemperance, I shall rejoice in its prosperity. I have encouraged my own children to become members of it. And whenever an anti-swearing society, an anti-lying society, an anti-backbiting society, or an anti-vice society, shall be instituted, I will not oppose it; until I find it prostituted to the purpose of swindling the people out of their money, to promote party interests.

EDITOR.

TO Ac——. Ch——.

My Dear Brother—Since our last interview I have thought much on the topics of our conversation. You have with many more constituted yourselves into a church or congregation according to what is termed the ancient order of things. You profess to be governed entirely by the New Testament, rejecting every thing not found there as an article of faith or practice.—Your professions I highly approve; but I fear you have erred from the course pointed out in that book in several particulars.—These in the spirit of a brother I will suggest, and hope that your honest, inquiring mind will impartially examine them.

Your church has elected a private person from among yourselves to be your Bishop, to administer to you the word and ordinances of the kingdom. This election by vote of the church you consider to be the true ordination of a bishop, and valid to all intents and purposes.

From this sentiment I am obliged to dissent, when directed by the New Testament, for the reasons following. To me it is evident that the great head of the church *ordained* his twelve apostles to the work of the ministry of the gospel. Mark iii, 14. 1 Tim. ii, 7, "And he ordained twelve, that they should be with him, and that he might send them forth to preach." It is farther evident that the acts of electing and ordaining were different. John xv, 16, "Ye have not chosen me, but I have *chosen* you, and *ordained* you, &c." It will not be disputed that the Lord gave authority to the apostles to ordain others to the ministry of the gospel; because they actually did it. Acts xiv, 23. Paul and Barnabas "ordained elders in every church." 2 Tim. i, 6. 1 Tim. iv, 14. Nor can it be disputed, that those ordained by the apostles had divine authority to ordain others to the same ministry. Tit. i, 5, "For this cause left I thee in Crete that thou shouldst ordain elders in every city, as I had appointed thee." 2 Tim. ii, 2, "And the things thou hast heard of *me* among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 1 Tim. v, 22. The order established by the head of the church is here plainly declared. This is the ancient order. This is the order of Apostolic times. This is the order taught in the New Testament, besides which there is no other with regard to the ministry mentioned in that book.

I ask my brother from what part of that book has he concluded that the church, without the elders or bishops, has the right or authority to ordain bishops or elders? I have never yet seen it, nor can I find any person that is able to shew it. You may say that the chain of the succession of Bishops and elders has been broken; or else we must draw the authority from the corrupt church of Rome. This, my dear brother, I view as an irrevolent cavil. What if we derive our authority from the corrupt church of Rome? Is it therefore null and void? What if the church has long been in the wilderness, or in Babylon? Does

this prove that she is therefore not the church? Have indeed the gates of hell prevailed against her, so that she has been annihilated? But you are convinced she is in error, and a reformation is needed; she must occupy the ancient order. Granted. What is that order? It is as I have shewn that the elders and bishops ordain other elders and bishops by the imposition of their hands. Can you expect that the church will ever be reformed according to the ancient order, by instituting a new order, unknown in the New Testament?

You again may say, what is the use of elders now laying their hands on a person to be ordained an elder or bishop? They can confer no spiritual gift. Some even ridicule the idea, and contemptuously spurn the practice; and I am sorry to say than men, who plead for New Testament order, are most forward in denouncing the practice. This is an age of cavilling. As well might you ask, what is the use of praying? Of eating a bit of bread and supping a little wine at the supper? What is the use of immersion? You can easily answer these queries by saying God has ordained them, and in obedience to them will bless his people. So I say of the laying on of hands, that God has ordained it, and if obeyed in faith, he will bless the humble souls thus consecrated os offered to him by this act. I say, consecrated to him and his service by this act of the laying on of the hands of the presbytery or eldership—for I have long been convinced, that this was the design of this act, and have, it is believed, proved it in a former number of this work. We grant that God often gave manifest attestation of his acceptance of the newly ordained bishop, or newly baptised believer, dedicated to him by the imposition of hands; and who will deny that he will do it again?

You say, A gift was made to Timothy by the laying on of Paul's hands. I Tim: iv, 14. What gift? What!—but that of authorising him to preach, or declare the word, as the whole context fully proves. Thus Paul speaks of himself, Eph: iii, 7, 8, "Unto me, who am less than the least of all saints, is this grace *given*, that I should preach," &c. No doubt but Timothy received, also, spiritual aid, to qualify him for the work to which he was ordained; and will God neglect us now, in humble obedience to his ordinance? Can he be pleased, that we, through unbelief, reject his ordinance, by saying, What profit is there in obeying it? The best part of reformation is yet to be done, which is, to reform from unbelief and distrust in God, and have faith in him. When this is done, the work will gloriously progress, and not before.

If the church, without elders and bishops, have divine authority to ordain elders, Why did Paul and Barnabas ordain them elders in every church? Why was Titus left in Crete, that he might ordain elders in every city? Why was Timothy instructed, and not rather the church, what were the qualifications of a bishop; and he cautioned to lay hands on no man suddenly? Why

dear brother, take heed, lest, in your hurry to escape from Babylon, you take a wrong path, and miss Jerusalem entirely. I feel a great solicitude for your welfare. Take heed, lest you undertake to do what God has not required at your hands. Search the scriptures, and see whether any, but such as are ordained according to the order of the King, ever ordained elders, administered baptism and the supper. If you cannot find authority, beware of what may follow; anarchy and ruin. Reformation, not destruction, should be our purpose and labor.

The law was a shadow of good things to come. Now, what were the things of which the High Priest, the Priest and Levites, under the law, were shadows! Surely of the High Priest of our profession, Christ Jesus—of the bishops, or elders, and deacons, who attend to the temporalities of the church. Those were under the law, ordained of God, and consecrated to his service—and though the congregation became corrupt, and departed from God to the worship of idols, yet the order of heaven was not destroyed, but afterwards reformed. So under the new institution.

You take it for truth incontrovertible, that all authority is vested in the church. If by this you mean the church without the apostles, elders, bishops and deacons, you certainly err. For you cannot find in the New Testament one instance of the church having authority to ordain elders or bishops or deacons, or to administer baptism or the supper. You will find that the ministry existed before the church, that the church is built upon the Apostles, Jesus being the chief corner stone—that the ministry are the builders of the temple of God, or the church of God on earth. It is granted that the church may elect, but not ordain, as in the case of the seven. Acts 6. "The church chose by order of the apostles seven men full of the Holy Ghost, and set them before the apostles, and the apostles prayed and laid their hands on them." Thus were they ordained not by the church, but by the apostles—not by vote or election, but by the laying on of the apostles hands—and *this*, not for the purpose of conferring the Holy Ghost, for these seven were before full of the Holy Spirit, but of consecrating them to the divine service.

With regard to your practice of excluding from the kingdom and from fellowship all unimmersed persons, I have given my opinion in former numbers. I hope my dear brethren will see cause to relinquish this practice, and cultivate forbearance till we have escaped from the smoke and spirit of Babylon. We cannot but feel fellowship with living saints, whether they be immersed or not. To refuse to express this love and fellowship, in any holy and outward act of worship, is a contradiction to our feelings, and, I think, to the spirit of christianity. It is no where forbidden. Our great leader refused not to worship with the Jews, though they were extremely corrupt in practice and doctrine. Yet he availed himself of every opportunity of correcting and reforming them. Surely, then, we should not refuse

to worship with those, who love and obey the same Lord, though in one case they have misunderstood his command. If the Lord was as severe as you, how wretched must be the majority of the saints! Was he as severe as you, he would not deign to commune with them! But he does; and you cannot deny it. Go and do likewise. EDITOR.

A PASSING NOTICE.

The Editor of the Baptist Chronicle has enlisted a Presbyterian writer into his service, against the "old fox," as he calls the Editor of the Christian Messenger He says, "We turn over the old fox into the hands of Vindex." This is the fictitious name of his Presbyterian writer. The Chronicler is informed that I have ever claimed the privilege of choosing my own company; nor do I consider it compatible with civil or christian liberty, to be thrust unwillingly among men of rough passions, unpolished manners, and of angry quarrelsome spirits. If Vindex be a clergyman, or even a professor of christianity, I hope, for the honor of religion, the fact will be concealed, lest it be another argument to confirm the skeptic in his opposition to religion. It is a pity that the Chronicler should admit such an unchristian article into his columns as an "able and lucid exposition of pious frauds"!! Having once experienced the evil effects of bad company, I feel no disposition to try it again. Mr. Vindex, whether saint or sinner, may claim the notice of his fellows, but I beg to be excused from such association. I would turn Mr. V. over into the hands of Mr. Whitsitt, a writer in the Chronicle. Mr. W. will convince him, that according to Calvinism, the first constitution doomed all mankind, infants not excepted, to eternal misery. And had not a second constitution been given, the penalty would have been inflicted on all, on INFANTS too. See Mr. Whitsitt, for August Bap: Chronicle. To me it is astonishing, that any Calvinists should deny this to be a part of their creed. "Be it among them."

Sometime ago, I read, in the Christian Advocate, an instructive fable, the substance of which I will give. A certain man started on a journey to a distant place. When he came to the first farm on his way, he was attacked by a set of barking dogs—he instantly opposed them, by throwing at them rocks and clubs, nor would he desist till he had chased them to their lurking places. He then victoriously pursued his journey till he came to the next farm. The dogs, great and small, again menaced him with their barking. He renewed the attack, nor ceased till he had fairly conquered and driven them to their haunts. At every succeeding farm, the same scenes were renewed. This greatly retarded his journey, and diminished his comfort. Two days after, his neighbor, from the same town, started on the same journey. He overtook the first traveller the first day. He was immediately interrogated by his neighbor, When did you

leave home? This morning. How is it possible you have made such speed? Were you not annoyed with dogs at every farm you passed! Yes: They barked at me, but I let them alone, and pursued my journey. I will endeavor to do likewise.

EDITOR.

REVIVALS.

BELMONT COUNTY, Ohio, Sept: 7, 1830.

Brother Stone—I got home yesterday from a tour of 7 weeks travel through Guernsey, Morgan, Athens, Meigs, Muskingum, and Belmont counties. Brother George W. Lacy was in company with me. We held two big meetings a week. Some lasted three days. Our congregations were large; frequently a thousand people would attend on Lord's day. We endeavored to give the word of our Lord Jesus to the hearers. Our labors have been blessed by our Lord so much, that we are emboldened and encouraged to go on. Although there have been many opposers to the truth in the above counties, who formerly have greatly withstood our word; yet truth being powerful, has overcome their errors, and we have seen many, who have been violent opposers, volunteer in the service of Christ, renouncing their former masters and creeds, and are now endeavoring to keep the unity of the spirit in the bond of peace, by obeying the one Lord, whom they claim as Master and Head; one immersion, in which they put on Christ; initiated by the one Spirit, which animates the one body of Christ. People of every denomination, so far as I am acquainted in this section of country, are reading the scriptures. It is a time of general excitement. The leaders of some denominations, warn their hearers not to hear these men, who believe in the water salvation, which Barton Stone and A. Campbell and their men teach. But I have good reason to believe, that some are more afraid of their hearers leaving their creeds and human systems, than of their being damned for obeying the Lord in all his commandments.

We baptised about 30 on the tour, and left a number under serious impressions. Elder Lacy is still travelling on. My health is not good. I am much worn down in body; but much cheered to see christianity breaking down Papal Rome, and subduing the nations by love, to bow to our Lord and Saviour. All that is wanting is more honest men to preach the word. Then peace and good will will reign in the hearts of men. Lord, roll on the peaceful day. I remain your brother,

JAS: G. MITCHELL.

Extract of a letter to the Editor, dated

GREENUP COUNTY, Ky. Sept: 5, 1830.

"I am now in this place. We have had a good meeting thus far. Many appear willing to embrace religion. Last Monday

week, in Licking county, Ohio, I baptised 29, and the work is going on gloriously in that section. Bro: Geo: Alkire and myself, will visit your section of the world in December next. I have lately baptised upwards of 50. Pray for poor me, that I may hold out faithful. Your brother in Christ,

J. N. WALTER.

On 5th Lord's day of August last, we are informed about 20 joined the Church at Cabbin Creek, Lewis county, Ky.—and a few weeks before, 43 joined the church at one meeting on Licking, Ohio. EDITOR.

The Elders and brethren of the Church of Christ in the North of Kentucky, met in annual meeting, at Cane Ridge, Bourbon county, Ky. on the 17th of September, 1830.

The following Elders were present: B. W. Stone, F. R. Palmer, T. Smith, J. Rogers, L. J. Fleming, J. Irwin, R. J. Patterson, W. Morrow, J. A. Gano, M. Sidnor, W. Parker, S. Ellis and T. M. Allen. Also, Elder M. Gardner from Ohio.

Brother THOMAS SMITH was called to the Chair, and THOMAS M. ALLEN appointed Secretary.

Letters and information were then read and received from the following Churches:—

1 Clintonsville, Bourbon c'ty.	19 Republican, Fayette cty.
2 Paris, do.	20 Lexington, do.
3 Antioch, do.	21 Union, do.
4 Mt. Carmel, do.	22 Berea, do.
5 Cane Ridge, do.	23 Mt. Tabor, do.
6 Flat Run, do.	24 Georgetown, Scott c'ty.
7 Millersburg, do.	25 Harrodsburg, Mercer c'ty.
8 Rockbridge, do.	26 Minerva, Mason c'ty.
9 Cynthiana, Harrison c'ty.	27 Stone Meeting House, do.
10 Indian Creek, do.	28 North Fork, Bracken c'ty.
11 Kentontown, do.	29 Tribues, Madison c'ty.
12 Leesburg do.	30 Beaver Creek, Harrison c'ty.
13 Concord, Nicholas c'ty.	31 Sandy, Greenup c'ty.
14 Mouth of Johnson do.	32 Union, Fleming c'ty.
15 Antioch, Oldham c'ty.	33 Beach Woods, do.
16 White Oak, Bath c'ty.	34 Cabin Creek, Lewis c'ty.
17 New Castle, Henry c'ty.	35 Eagle Creek, Scott c'ty.
18 Bethel, Fayette c'ty.	

Letters of correspondence were also received from the brethren at Cooper's Run, Bourbon county, and from the Miami Conference, Ohio.

Agreed, that the next Annual Meeting be held in Cynthian, Harrison county, Ky. to commence on Friday before the 3rd Lord's day of September, 1831.

THOS. SMITH, *Chair'n.*

Attest, THOS. M. ALLEN, *Sec'ry.*

The above meeting was one of the most interesting we have attended for some time. On Friday a numerous concourse of brethren assembled, and continued, with some exceptions, until Monday. The communications from the different churches were decidedly better than usual—all of them breathing a spirit of union, piety and steadfastness in the faith and hope of the gospel; and many of them manifesting a research and acquaintance with the holy scriptures, and the religious liberty they secure, that would have done honor to any individual. The spectators generally manifested great delight at the spirit of love they exhibited, and the talents they displayed. After hearing from the different churches, and fixing upon the place for our next annual meeting, we then devoted the remainder of the meeting exclusively to the social worship of the Lord. On the Lord's day, it is thought that upwards of five hundred surrounded the table of the Lord. Since our last annual meeting, there has not been any thing like a general reformation; but a very considerable number has been added to the different churches, and several new churches have been planted.

Brethren, we have great cause truly to rejoice at the spread of gospel truth and liberty; and if we will only keep the unity of the spirit in the bonds of peace, and stand fast in the liberty wherewith Christ hath made us free, we shall yet prove that all things work together for good to them that love God.

THOS. M. ALLEN.

CARLISLE, KY. Sept. 10, 1830.

The Church of Christ at Concord, to the Elders and brethren assembled in Conference at Caneridge, sendeth Christian salutation.

Dear Brethren—We embrace with pleasure, the opportunity, which our approaching meeting affords us, of addressing you a letter. Through the blessing of God, we are, and have been, since our last communication to you, living in peace and union. We have had but few additions during the last year—not more than four or five. This, however, does not discourage us:—For the word of faith says, "Of the *increase* of his (Messiah's) *Government*, and *peace*, *there shall be no end.*"

It is true, when we look abroad into the christian community, and witness the unhallowed contentions, which in many instances, are going forward under the sacred name of religion, we cannot but lament, that christianity should be so prostituted.—That a system, which speaks *peace* and *good will*, should be made the unwilling instrument, of *strife* and *ill will* But through all this gloom of strife, and war, the eye of faith penetrates, and tells us of better days, just at hand.

The death-like slumbers, into which 'The man of sin' had lulled the christian world, during the dark ages, have been broken. A spirit of investigation has gone forth, conquering, and to conquer; and we joyfully hail it, as the harbinger of bet-

ter times. Near thirty years have rolled away, since *we*, with a few neighboring churches, were constituted upon *the Bible*, as our *only rule* of faith, and manners.

We were *alone*, in the United States, and in the *wide world*, so far as we know. Human, authoritative Creeds, were the order of the day; and churches, we are taught, could not exist without them. We, therefore, as might have been expected, met with powerful opposition from every quarter. We were denounced as *damnable Heritics*, *Schismatics*, *Anti-Christs*, &c.—But unmoved by all this sectarian clamor, we pursued 'the even tenor of our way'—and *this day* we rejoice that ever we took our stand upon the Bible. And we rejoice the more, because we know, that *ours* is the joy of *thousands* The more we read the blessed Bible, and the deeper we drink into its spirit, the more sensible we are of the importance of our stand. But the longer we live and observe the tendency of human creeds, the stronger are our convictions of their importance to accomplish the ends contemplated by them.

The history of the church for the last 1500 years, together with its present condition, presents an omnipotent argument against them. May the Lord help us, dear brethren, to stand fast in the liberty wherewith Christ hath made us free! The *fatal error* of all reformers has been *that they have too hastily concluded they knew the whole truth, and have settled back upon the same principles of proscription, intolerence and persecution, against which they so strongly remonstrated in those from whom they seceded.* Having then, full in our view, this fatal rock, on which so many reformers have split, may we studiously avoid it. We have no reason to conclude, we know all the truth. Let us, therefore, acting upon the holy principles we have espoused, always be open to conviction—and thus endeavor to grow in grace, and in the knowledge of the truth. We have nothing to lose in this inquiry after truth. We have no system to bind us to human opinions. "*The Bible*, *the Bible*, is the religion of Protestants," and the better we understand *the doctrines*, and practice the *precepts* of this book, the more useful, and happy we shall be.

But we must tear ourselves from this interesting subject, which opens before us, as we write. May the Lord be with you—may he preside in your councils, and direct your meeting to his glory, and the best interests of Zion. Signed in behalf of the church, by JOHN ROGERS.

The Christian Church at New Castle, to the Elders and Brethren, assembled at Cane Ridge, Grace Mercy and Peace from God the Father and from the Lord Jesus Christ.

Dear Brethren—We are glad that another opportunity of corresponding with you, is now afforded us: whereby you may learn our state and condition; which, under a kind and merciful providence are truly prosperous. Since our last communication, we have been blessed as a congregation and people. Many have

and the Lord precious, and have manifested a willingness to follow him by an open declaration of their faith, and in obedience to the Gospel have been baptized in his name. Our number at present is 107, and the prospect of increase is truly encouraging. And although there is much disturbance and embarrassment in our sister churches of other denominations, we have great reason to thank God that we are in peace; having no bond of Union, but that of love; and know no rule of action, but that of the gospel. We hope however, that the present excitement, which now so generally pervades christendom, will eventuate in great good; that thousands will be emancipated from the bondage and thraldom of men, and finally submit to the mild and peaceable reign of the King of Saints. For this let us all labor and pray. We have been pretty well supplied this season with preachers of the gospel, and hope they will still continue to visit us. Our beloved brethren Henry M'Gee, James Webb, Saml. Turner, and Mabry Jones, are appointed to bear this short epistle in token of our love. May Almighty God preside at your meeting! and the love of Christ constrain each of you to love one another with a pure heart fervently, is our united prayer—Amen.

Signed by order of the church.

August 21, 1830. CHARLES SANFORD.

SEPTEMBER 11, 1830.

The Church of Christ at Antioch, Oldham County, Ky., to the elders and brethren assembled at Cane Ridge, Bourbon County, Ky. greeting: Grace, Mercy, and Peace from God the Father, and from the Lord Jesus Christ.

Dear Brethren—We are glad to have an opportunity to make known to you our condition. On the fourth Lords day in June last, elders Marshall and Patterson attended, and preached to us the word of life. On Saturday evening before, they constituted a small church of Six members only, on the Bible, as the only rule of faith and practice; rejecting all other names but that of *Christian*. They left us with nineteen members. The Lord has been gracious to us since. On the first Lords day in August, brother Patterson attended with us, and six more were added to the church by a confession of the faith, and baptism. The good work is still progressing. Our whole number at present is thirty two. We have chosen our beloved brethren, Daniel Garth, Edward Hall, and James Austin, as our messengers to bear this epistle to you. Dear brethren, as you are travelling and preaching, call, and preach for us. The truth of God has done wonders in our neighborhood. Farewell.—Done by order of the church.

SAMUEL GARTH, *Clerk.*

The Church of Christ at Bethel, Fayette county, Ky., to the Elders and Brethren, assembled at Cane Ridge, Bourbon county, September, 1830:

Dear Brethren—We again embrace this opportunity of ad-

dressing you by letter and our messengers, that you may know how we do. Through the favor of God, we are built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone; therefore, we are at peace among ourselves. From more than twenty years experience, we are entirely satisfied, that the holy scriptures are amply sufficient to make the man of God perfect, thoroughly furnished to all good works. From observation and reflection upon the nature and tendency of the holy scriptures, we are more and more convinced, that the glorious gospel of Christ, if believed and obeyed, will produce union among Christians, and reformation in the world. We deprecate any thing like human legislation for the Church of Christ, or human appendages being attached to the gospel. We are not only satisfied as to their inutility, but are fully persuaded that their tendency is evil. They check inquiry; ensnare the consciences of men, and cause the bitter waters of strife to flow.

Dear brethren, we pray that God may be with you, and warm every heart with that charity which suffers long and is kind; that your conferential meeting may increase your zeal and diligence in the promotion of the interests of Christ's kingdom. Farewell. Done by order of the Church.

FRIDAY, July 30, 1830.

The Union Christian conference assembled at the Republican meeting house, Campbell County, Ky. The following elders attended, viz:

William Masters, Daniel Roberts, George Fisher, William Walters, Jacob P. Andrew, Mathew Gardner, and John G. Ellis, William Masters was chosen Moderater, but in consequence of sickness was not able to serve. Matthew Gardner was chosen to fill his place. John G. Ellis was chosen secretary.

Letters received and read from the following churches, viz:

South Hogan, Dearbourn county, Ia.	No. of members	25—2d
Manchester, Dearbourn c'ty. Ia.	No. of members	31—4th
Flower Creek, Pendleton c'ty. Ky.	No. of members	52—2d
Union, Boone c'ty. Ky.	No. of members	18—3d
Republican, Campbell c'ty. Ky.	No. of members	25—1st

The next conference to be held at Flower Creek in Pendleton c'ty. Ky. commencing on the Friday before the first Lord's day in August, 1830.

Requested that these minutes be published in the Christian Messenger. M. GARDNER, *Moderator.*

J. G. ELLIS, *Sec'ry.*

N. B. That the figures opposite the number of members of each church, are put to show the Lord's days of the monthly meeting of each church. J. G. E.

Bro. Stone, I am truly happy to inform you, that in the highest degree brotherly love prevailed throughout our meeting, and

the gospel was ably declared; and I have reason to think will have a good effect. On the Lord's day some very respectable Baptist and Methodist brethren communed with us. I am your brother in love. J. G. ELLIS.

The Protest and Resolution of Maysliek Baptist Church.

Our Church being in a state of painful confusion, resulting from attempts, by Alexander Campbell and others, to produce a reformation in society, as they have been in the habit of calling it—among other things, denying the direct influence of the Spirit till after baptism—contending that persons professing faith in Christ, shall be baptised for the purpose of actually receiving forgiveness of sins—denying, and rather ridiculing, what we call christian experience, in part, at least; namely, a burdened heart on account of sin, and a sensible manifestation of God's pardoning mercy, by faith in the blood of Christ—slandering the Baptist Society, by saying they are in Babylon—against which sentiments, with many others referred to by them, we solemnly protest. Also, against the conduct of the Campbells, Creaths and Smith, and others, who, in May, undertook to administer the *supper* in our meeting house—a number of our brethren joining in that thing. without the authority of the church—some likely, without thinking of the wounds and distress they were bringing on their brethren. Our brethren, a number of them, also, have been encouraging preachers to occupy our meeting house, that many of us believe to be Arians, knowing they were trampling on our feelings, which we conceive to be contrary to good order. We have made every effort to place them and us on ground that we can live in some degree of peace, but in vain; and we are now compelled to adopt the following resolution:

That all of us, whose names are hereunto subscribed, protesting, as above named, against the reformation, (falsely so called,) are willing and determined to rally round the original constitution and covenant of the church, which has never been disannulled—associating therewith, the principles of the Union between the Regular and Separate Baptists, (see articles of Union,) which was adopted by the Elkhorn Association, when this church was a member of that body, and according to which we have acted ever since, which is a fact, as relates to Baptists generally, thereby occupying precisely the same ground we did before the confused and confusing system of things that has destroyed our peace, and the peace of many other churches among us: And that no person shall be considered a member of this church, who will refuse to acknowledge the above, by subscribing their names, or causing them to be subscribed, or who will encourage the above named reformers.

REMARKS.

This document truly bears the marks of olden times. None but Calvinists, immersed Calvinists, can be members of Mays-

lick Church; for each member must subscribe the origina constitution, which is the Philadelphia Confession of Faith. None can be members of this church, who will encourage A. Campbell, the Creath's, Smith and others, called reformers. Yet Separate Baptists, who oppose Calvinism, may be members, if they will subscribe the above constitution, church covenant, and articles of Union; that is, if they will subscribe what they do not believe; or, in plain language, if they will become hypocrites, and not encourage the reformers, by going to hear them, or joining with them in any religious act. If they shall do these things, they may be members of the church. It is well for the religious world, that this church has not the keys of the kingdom. All but the few would be hurled out without mercy. It is hoped, that this document may be of singular service to the world; to open to their view the evils of human creeds and sectarianism. For this purpose have I consented to give it a place in the Messenger. EDITOR.

OBITUARY.

Elder M'Gaughy of Ga. was born on the 10th of October, 1804, and departed this life on the 19th of the present month, (July 1830) after nine days close confinement to his bed.

Elder M'Gaughy embraced the Religion of Christ in his sixteenth year, and in his seventeenth year commenced proclaiming the glad tidings of great joy, the reality and power of which he had so happily experienced, to the lost sons and daughters of men. In this glorious work he continued till his heavenly master closed his labors by exalting him to a station in a better world. Many no doubt will rejoice in eternity, that they ever heard his voice in time.

That the church to which he belonged has in his death sustained a mournful and irreparable loss, is a truth, deeply felt by all who were acquainted with him.

But while we traverse the mournful scene, our minds are forcibly led to contemplate what lies beyond the little spot. The glories of a blessed immortality seem so intimately connected with the last moments of a good man, that they seem to brighten upon the borders of life ere we have quite reached them. Mark the perfect man, and behold the upright, his end shall be peace. Who can struggle in the agonies of death, with all his surrounding infirmities, with the words of a dying Stephen rolling from his quivering lips, but he, who is perfect in the love of God, and upright in all his conduct. Such were among the last words that played upon the passing breath of Elder M'Gaughy. Go brethren, and join the company of him who spake the words before.—Go—and may thy pious example be emulated by all that knew thee. Go, happy spirit go, and may thy disconsolate widow find joy in the recollection that thou art numbered with the blessed.

WILLIS B. NALL.

RELIGION.—BY ARCHBISHOP FENELON.

"It is easy to deceive ourselves and others on the momentous subject of religion. We may flatter ourselves that it is confined to this or that opinion; to this or that denomination; that it is a particular feeling—a mysterious ecstacy—or indescribable rapture—that it consists in an austerity of manners, an unusual solemnity of countenance, or an unnatural gravity of deportment, and still we may be mistaken as to its true nature and operation. It is thought by some to be something outward, foreign from themselves, some magical dream, which is to change them into holy, happy beings, without their co-operation or wishes. That it is an irresistible impulse, forcing them along the path of holiness to everlasting life. With these views many rest satisfied with themselves, while they are sensible of a want of conformity to the will of God. They feel no sense of guilt in not performing what they have been taught was entirely beyond their ability. They are ready to reply to the admonitions of those who are anxious for their welfare, that if they "*can* do nothing, they have nothing to do," and hence they continue in a course of stupidity and irreligion.

If religion be a dark, mysterious, unintelligible subject; some undefinable good which only a few can obtain; a prize so high that only a few can reach it, it is not strange that the majority are content to live without it. The constitution of our nature impels us to acquiesce in the want of that which we have no ability to obtain. No man feels condemned for not performing impossibilities, or for not possessing qualities unattainable. It is evident, therefore, that no greater disservice can be done to religion, than by surrounding it with obscurity and fanaticism. Let it be understoond to be a plain, practical thing; an attainable good, that every individual has the means of possessing; that half the exertion and pains which are requisite to obtain the perishable possessions of earth—wealth, education, pleasure or fame, would secure the imperishable treasures of religion, and we think that the number of its votaries would be greatly increased. Let it be understood that it is not only attainable by all, but *equally* by all, that the means of its acquisition are placed within the reach of every son and daughter of Adam, and it is reasonable to believe that many more would be engaged to secure it for themselves.

From its very nature it is plain that it is thus free and open to all who will seek for it. In the understanding it is light; in the heart it is love & gratitude to God; in the soul it is elevation, expansion and enlargement, produced by the action of the truth, disclosures and promises of revelation. In the life it is purity, honesty, integrity and beneficence; humility, affability and charity; obedience to the laws of God, a sincere endeavor to promote the happiness of man. It is practical, unsophisticated, unaffected goodness, built on the love of God and the love of man, the broad foundation on which rest all the law and the prophets. Love re

ligion as much as you love health, vanity, freedom, pleasure, even your fancy, and you will find it. Be as curious to know him who made you, and to whom you owe every thing, as the lowest minded men are to satisfy earthly desires, and you will find God and eternal life."

PROSPECTUS

FOR THE FIFTH VOLUME OF THE

CHRISTIAN MESSENGER.

My brethren from all parts advise me to continue the Messenger. I have yielded to their will. I shall, therefore, continue it as formerly, hoping that the work will be more interesting, as talents, equal to any in the West, are exerted to aid the editor in the prosecution of his labors. It is hoped that my agents and patrons will exert themselves in obtaining good subscribers to the Messenger, and send me the list of them, and the post offices to which their numbers shall be sent. If any of my present subscribers wish to discontinue, at the end of the present volume, I insist on them to let me know before the middle of December; and let them remember to pay off their old accounts first, and pay the postage of their letters to me. If they do not let me know by the middle of December, they will be considered as subscribers to the 5th volume. My agents and patrons, do endeavor to collect the old accounts. At least one third remains unpaid. I will risk the remittance by mail, provided the person who sends the money, seals it up, and deposits it in the post office in the presence of a witness, who shall note the sum, time and office, and preserve the notice. An account of all monies received shall be published monthly in the Messenger. The price to subscribers is ONE DOLLAR a year, or for 12 numbers, to be paid on or before the delivery of the second number. Any person procuring ten subscribers, and will remit the money in time, shall have one volume for his trouble. I hope every preacher in union with us, and men of influence, will endeavor to obtain subscribers, and remit the money in due time It is very troublesome to mail for one individual to many offices. With a very little exertion he could get a few more subscribers to join him. Subscribers cannot discontinue till the end of the volume, without our permission.

In order to afford time for my agents and friends to send me the list of subscribers, and send me what money they may collect against the 15th of December next, I shall defer sending the last number of vol: 4 till December, and issue the 1st number of vol: 5 in January next. EDITOR.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. IV.] GEORGETOWN, KY. DEC. 1830. [No. 12.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

For the Christian Messenger.

Hints to those, who are laboring to restore a pure speech and practice to Zion.

BRETHREN:—You are engaged in a great and glorious work; a work as far transcending the most important concerns of this world, as heaven is higher than earth, or as spiritual and eternal things, exceed in interest, those which are temporal & momentary.

You have much to do, in giving direction to the public mind, in matters of religion; and in giving character to the present Reformation. It is for you to say, whether you will occupy the high, and dignified stand, of *reformers indeed;*—whether you will carry out the principles of *Protestantism;* or whether, (like the Reformers of all past ages) you will return to the relinquished system of Popery; and thus, build again the things you once destroyed. Hence, dear brethren, arise my anxiety and care for you. How solemnly responsible your station! How much depends upon you! Will you bear with me then, while I bring to your remembrance, some of the words of the holy apostle Paul, to his son Timothy? 'Take heed to thyself, and the doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee.' In meekness instruct those who oppose themselves, shunning profane babblings; shewing thyself a pattern to believers, in word, in behavior, in charity, in spirit, in purity. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." Now, I conceive we are generally complying with the injunction. 'Take heed to the doctrine.' But *to ourselves, to our spirit* (will you bear with me dear brethren!) I am fearful *we do not always take heed.* And, well do we know, that a deficiency *here*, may prove fatal. "For if any man have not the spirit of Christ, he is none of his."

I need not introduce particular specifications, to substantiate

this charge; the proof is but too abundant in our *speeches*, and *writings*, that a degree of severity, in opposing men of corrupt minds, and habits, is allowable, and even necessary, we admit. But that, generally meekness, gentleness, and love, are the scriptural, and successful weapons to be wielded, in subjugating men to the truth, there can be no doubt. When, therefore, we represent our opponents, (men too of good standing in their own churches, both for talents and piety,) as *fools*, *bigots*, *dumb Dogs*, *hirelings*, *caring only for the fleece* &c: we greatly err. For with how much propriety soever, the Holy Spirit of inspiration, applied such language anciently to false prophets, to men of corrupt minds, still the application of such epithets *by us* poor fallible erring creatures, to our fellows, *sounds harsh and unseemly*. Besides what end is to be answered by such a course? We are seeking to reform the Church, as well as the world. Can we expect then, to reform the Church by abusing her?—to influence her to receive the truth at our hands, by representing her as a composition of covetousness, dishonesty, and in a word, of almost every bad principle and practice? Impossible. We cannot expect it. As well might we expect to induce an individual to throw off his coat, by driving him forth to meet the fury of a snow storm, as to make men relinquish their favorite views, a practice, by a course of unfriendly opposition. But let the gentle breeze of kindness, and love blow upon them, and soon their hearts will be warmed; and we shall see them throw off the hampering habiliments of sectarianism, and stand forth, arrayed in the garments of salvation. Now this is the doctrine, both of reason and revelation. Reason says, if you would bring an opponent into your views, you must treat him kindly; you must convince him that you love him, and are sincerely desirous to promote his best interests. Such also, is the doctrine of the Bible. Its general language is, that of love, of good will, of long suffering. We are told to be "Imitators of God, as dear children;—to be perfect as our Father in heaven is perfect." How then, does he conquer opposition? The answer is, By love, by goodness. "We love him because he first loved us." 'The goodness of God leads to reformation.'—Come then, dear brethren, let us go and do likewise. But we have some things more to say upon this subject. We have a case from apostolic example, which we think is in point, and to which we request your particular attention. It is the apostle Peter's defence, before the believing Jews at Jerusalem, upon a charge of preaching to the Gentiles.

But before we come directly to speak of the apostle's defence, as introductory to it, we shall notice some analogies which exist between the condition of the apostle, in relation to the circumcision, and *ours* in relation to the opposers of reform.

1. Peter, and his opposing brethren, had embraced the gospel. So we, and our opposing brethren. 2. Peter understood the gospel plan, *better* than his opposers. So we believe, we understand it *better* than *ours*. 3. The point, for which Peter was ar-

raigned, (the preaching of the gospel to the Gentiles) was long before his arrest, clearly taught by the Saviour, in the commission given to the apostles, and by Peter himself, on the day of Pentecost; yet such was the force of early impressions to the contrary, that the circumcision could not see it, in the blaze of noon day. So of our opposers. Our views of baptism for the remission of sins, of the independence of the churches, of the breaking of bread every Lord's day, &c. appear to us clearly enough taught; in the Christian Scriptures; yet our honest opposers, from the influence of false systems—of causes over which they have had no control, are unprepared to receive them;—as unprepared as many of us were ourselves, a few years since. (Here by the way I must make one reflection. Dear brethren, while we look back and consider the darkness, in which many of our minds were involved, in relation to many important truths; the honest opposition we then felt to views, since embraced, can we wonder that opposition should yet exist! And will not that charity that covers a multitude of faults, find an apology for our brethren, and lead us to hope that they will yet come to the acknowledgement of all the truth?) But 4thly and lastly. Though the Apostle knew infallibly, that his brethren were wrong,—were in great error, yet he never questions their honesty, or their Christianity; never intimated that they should be recognized as the wilful opposers of the Messiah's kingdom. So as it respects us and our opposers. Though we feel certain, that our brethren are in error, yet while they manifest an inquiring spirit; a spirit of meekness and candor, we should esteem them as brethren, and walk with them, as far as we are agreed in the way of holiness. This brings us directly to the defence of the Apostle. He is arraigned before the circumcision in Jerusalem, upon a charge of having gone in to men uncircumcised, and having eaten with them. It is said they contended with him, manifesting perhaps, much bitterness. But Peter in the spirit of meekness, never dropping a harsh word in relation to his captious opposers, rehearses the matter from the beginning, and expounds it by order to them. He tells them, "That he had been a vision at Joppa, as it had been a sheet let down as from heaven, by four corners, upon which were wild beasts, creeping things, and fowls of the air—That a voice said to him, arise Peter, kill and eat—That immediately three men were at the house where he was—sent from Cesaria unto him. That the spirit bade him go with them, nothing doubting. That six of his Jewish brethren accompanied him, and they entered the man's house—That Cornelius showed them how he had seen an angel, commanding him to send to Joppa for him, and that he should tell him words whereby he, and his house should be saved—That (in addition to all these evidences of the fact, that God had a people among the Gentiles) as he began to speak, the holy spirit fell on them, as on the Jews, on the day of Pentecost. That then he remembered the word of the Lord Jesus, how that he said, "John indeed baptized with water; but ye shall be bap-

tized with the Holy Ghost." And now comes the sweeping conclusion of this masterly defence. Forasmuch then, as God gave them the like gifts, as he did unto us, who believed on the Lord Jesus Christ; what was *I*, that I could withstand God? As might have been expected, all opposition is annihilated, by this ingenous and Christian defence, and all acquiesce in the reception of the Gentiles.

And indeed how could it have been otherwise; for the Apostle left them nothing to oppose unless they would withstand God! Happy would it be for us brethren, if when we are charged with errors in faith and practice, we could always like the Apostle Peter, bring in the authority of God between us and our opposers, and thus by taking shelter behind the shield of the Almighty, leave them to settle the controversy with their Maker. But how different a course might the Apostle Peter have pursued in his defence, and yet have spoken nothing but the truth. For instance, he might have addressed the captious Jews thus: Brethren; you have arraigned, and are contending with me, because I have preached the Gospel to the Gentiles. Now in this, your folly and ignorance are manifest. Did not the Saviour commission *me*, with the rest of the apostles to preach the Gospel to every creature? Is it not clear then, that you are fighting against God, in opposing me? Not one of you understand the gospel system; you are perfect dunces in religious matters, notwithstanding all the means of instruction you have had. You would, by your ignorance and folly, exclude from eternal salvation, millions and millions of Adam race," &c. Thus we might put into the mouth of the apostle, a defence of which he would be ashamed, and yet every thing in it be true. And now dear brethren, I close this communication, by seriously requesting you to inquire, whether too many of our defences are not more like this last put into the mouth of the apostle Peter, than like his real defence?

Yours in hope of a better state of things, TIMOTHY.

For the Christian Messenger.

BALTIMORE, Oct. 1, 1830.

DEAR BROTHER:—With perfect good feelings towards you, I again wish to appear in your columns, to say something on my side of the subject. I have looked all over the Christian world, and into a great many books, in order to satisfy myself on the reasonableness of being so charitable; and at length meeting with your periodical, and also learning that you were an aged servant of Christ; I concluded that your experience, might enable you to give me the best advice that could possibly be obtained. I must express my gratitude to you, for giving me so patient a hearing, and for your advice to me in the close of your reply. I hope I may never shrink from being measured, by the same rule, which I measure others by, (viz.) the Word of the living God. I would have no objections to be considered by any man, as not a Christian, if he could make the just retort upon me, and

prove I was disobedient. I agree with you, my brother, that the only way to reform our fellow creatures from error, is, "to wield the powerful weapons of truth, love and forbearance towards them;" and it is only in compliance with this mode of procedure, that I can by no means, give any man the right hand of fellowship, who lives in neglect of the plainest commands of the Saviour. I am well aware of the odious epithets applied to any one, who thinks as I do. The religious world cries out, O how dogmatical! how censorious! how uncharitable! how extremely narrow minded! but none of these things move me. I will still contend for the honor of my Saviour's character, both as a legislator, and a King in his own kingdom, both for the reasonableness of his laws, and of the awful state of those who despise his government, and render his character, as a lawgiver, so very precarious. I feel myself on a rock here, and if it does not appear before I have done, that it is more odious to trifle with the sayings of Christ, and scorn the example of the apostles, than to contend that no man is a Christian, only when he follows Christ, both in word and deed, I will forfeit all pretensions to knowledge in this particular.

"You say "you will not contend that unbaptized persons are Christians in the full sense of the term." You have no doubt, satisfied your own mind, as to the meaning of the above mysterious sentence, (for indeed I cannot see the shadow of a meaning in it,) *Christians* in the full, and *Christians* not in the full sense of the term, is what I do not as yet understand, and what it is, "to be pious and holy people," and yet not Christians, is to me equally mysterious. If you can reconcile disobedience, with either piety or holiness, (I do not care how you may cherish the sentiment) I shall still think it is a very unholy, and impious alliance. You must either charge the Book with being mysterious, or you must think it is of no importance, to do, what God says must be done; one or other of these sentiments you must admit, to be any thing like consistent with yourself; to say that the Book is mysterious, I know (from what you have wrote) you will not allow, and therefore you must say, that those things which God has enjoined upon all those, who fear his name, may be dispensed with, if the people shall say they do not see it to be their duty, because they cannot see the command. You seem astonished because I do not admit the plea, that they may have been wrongly educated, and must of course be ignorant of it as a command. I will admit that it is the case, they have been wrongly educated, and also it is required of them, that they count all such things as loss, for the excellency of the knowledge of Christ Jesus our Lord. Paul had been wrongly educated, but what was his conduct, as soon as conviction had seized his breast? did he follow the course his education had taught him? No. He gives up all principles derived from that source, and says, "Lord what wilt thou have me to do," and he wrestled not with flesh and blood, but was found walking in the steps of the Messiah: happy course this! it is worth all the

quibblings in the world—and in the face of the world I affirm, that the reason why they do not submit and be baptized into the name of Jesus Christ, for the forgiveness of their sins, is, because they do not believe that Jesus is the Christ. Many tell us they believe the Bible; but it is only as the word of man, they do not believe that it is in truth the word of the living God, or they would tremble to trifle with that, by which they are to be judged at the last day. You and I are of the same opinion, (I think) with respect to faith, it is belief, and its bounds are "all things" revealed, all that God has given us as revelation, is contained in the Bible, and when men do not believe all, or the whole of said revelation, they cannot be termed believers of it, and if there is a part of it which will, and may be put in the back ground, where is the champion, who will step forward and draw the line of demarcation, between what is, and what is not necessary to be believed in order to salvation? The question you say you do not understand, is—I ask, where is the man or woman termed believer, who does not believe the whole that is to be accredited? To shew my meaning plainer, Baptism is a part of the revelation—men tell us they believe the same, while they are decidedly opposed to this part of the revelation. Is this man a believer of that revelation? I answer (without any fear of successful contradiction) No. What! a man who believes God's word, and trembles in consequence of it, to entertain such an opinion as this! (I tremble as I write.) Is this faith in that Book which contains neither too much nor too little? A word of which cannot fall to the ground, nay even the stars shall fall from heaven, sooner than his word return unto him void. Alas! alas! for those preachers who delude the multitude, by telling them, that this or that in God's word is not essential. God will reprove that lying spirit, he will shew all such preachers, that his character has been dishonored by them, and to their awful disappointment, he will prove to them when it is too late, that he meant what he said. Not every one who saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father, who is in heaven.

Obedience is better than sacrifice, and to hearken than the fat of Rams. I have much to say in defence of these principles, yet I feel my own weakness. The subject is a good one, or I would not take my pen, brother, to write a word against you; but I do it in sincerity, believing it more cruel to tell people all is well, when they are living in rebellion against God, than to tell them plainly the test of the Christian character Hoping you and I may so live, that we may be accepted at last with a smile. Is the prayer of your brother. JAMES HENSHALL.

REPLY.

Bro: Henshall.—I am pleased with the candor and firmness of your letter, and feel bound in the same spirit, briefly to reply. You say you cannot see the shadow of a meaning, in the following sentence, which you quote from my last; "I will not contend that

unbaptized persons are *Christians*, in the full sense of the term." One sense of the term is *anointed ones*, such as have "an unction from the Holy One." Another sense of the term *Christians*, is, to be called after the name of their head, Christ. In this sense none are Christians who have not been baptized into Christ, and so have "put on Christ." Therefore a person may have an unction from the Holy One, and so be an anointed one, or a *Christian*; yet in the full sense he is not a *Christian*, because he is not baptized into Christ. This was my meaning.

Neither can you understand me when I speak of *pious, holy people*, who have not been immersed. I really think the language is plain. Do you really believe that there are no pious, holy people among Pedobaptists and Quakers, or even among Baptists, and those who immerse, but not for the remission of sins? Yes, you say, "In the face of the world, I affirm that the reason why they do not submit to be baptized, into the name of Jesus Christ, for the forgiveness of their sins, is, because they do not believe that Jesus is the Christ." Then without doubt, you consign them all to destruction, for he that believeth not shall be damned. May we not say, how few shall be saved? None but the few, who have lately been immersed for the remission of sins; all the rest are unbelievers. The greater part of my yoke fellows in the gospel are cut off, if you are correct; for though we have been immersed, it was not with the understanding we now have, that immersion, connected with faith and reformation, was for the remission of sin. It may be, my brother himself was *holy and pious*, before he was immersed for the remission of sins. I confess if I am holy or pious now, I was so before I was immersed. If I was not so then, I am not now. For baptism affected not my character, but my state only, as bro: C. well observes in his Harbinger.

My dear bro: zeal for a favorite sentiment, has carried many beyond the boundaries of truth, charity and forbearance. I have known many so zealous for trinity, that they have esteemed it the sum of all truth, and considered all as destitute of faith, who did not receive it. I have seen others who seemed to view the opposite doctrine, as the very touchstone of truth, and viewed all who denied it, as unbelievers in the way to hell. I have equal certainty with you, that we are bound to believe every thing God has revealed. But where is the man that can say, he understands infallibly every thing God has revealed; the Pope of Rome excepted? If all may err, is there not a possibility that my brother may have erred also?

I as sensibly feel the difficulties of the present crisis, as you do, or can. Let us not be hasty nor rash in denouncing others. Let us calmly and honestly examine for the truth, the whole truth, and nothing but the truth; and follow it wherever it may lead. But should we be led to proscription, to intolerance, to unrighteousness, we may rest assured the truth is not our guide. O! for more of the mind that was in Jesus! Farewell. EDITOR.

THE MILLENNIAL HARBINGER.

The worthy editor of this work, A. Campbell, among the multiplicity of other matter, has in his latter No's. noticed some remarks of the Christian Messenger, and paid some attention to the people called *Christians*. He professes that it will give him pleasure to be rightly informed, if he has misapprehended us.—I assure him it gives us equal pleasure, to correct all misapprehension of any thing we have written or done. Should we in any case have mis-apprehended his meaning, in any of our remarks on some things he has written, we shall with pleasure receive correction. Towards him I possess the best feelings, and would rather suffer than inflict an injury on him.

In our August No. of the Christian Messenger, I remarked respecting the Reforming Baptists, that "Should they make their own peculiar views of immersion, a term of fellowship, it will be impossible for them to repel successfully, the imputation of being Sectarians &c." Mr. C. (p. 372) understands me to mean, *by their own peculiar views of immersion*, the immersion for the remission of sins. Had he more attentively examined that article, he would have seen that this could not be my meaning: for in a few lines above, I had written that, "Baptism, (immersion) in order to the remission of sins, and the gift of the Holy Spirit, when well guarded, has long been advocated by some of us, as the truth.' By the phrase, *well guarded*. I meant, that none but such as professed to believe with all the heart, that Jesus Christ was the Son of God, and who reformed, should be immersed.—What I meant by *their peculiar views of immersion*, was, that they debarred from their fellowship and union, all not immersed for the remission of sins.

Mr. C. observes, "The Editor of the Christian Messenger has, it seems, contended for the *theory* of immersion, for the remission of sins, when "well guarded"—guarded, I hope he means only by *faith in the subject*," (this is my meaning.) He adds "To contend for it in *theory*, and give it up in *practice*, is only to treat the authority of the Lord with contempt. Of this I hope he is not guilty." No; I assure Mr. C. and all others, of this I am not guilty. I both contend for it in theory, and practise it, from a firm conviction of its truth. Between Mr. C. and myself I see no difference on this subject, in theory or practice. The only apparent difference is, that I am not yet prepared to reject from fellowship all, not immersed for the remission of sins. If I understand him, he does. Should I reject all not immersed for the remission of sins, I should reject the greater part, even of the reforming Baptists; for very few of them were baptized for the remission of sins. I should myself be rejected, for when I was immersed it was not with this understanding. I will not blame bro: C. he acts from conviction no doubt.

On the same page (372) Mr. C. has approved and chosen the

name *Christian*, but with some hesitation and seeming reluctance; Because,

1. "Unfortunately some have assumed it as a name *only*."

2. Should they (the Reformers) assume to be called *Christians*, they would not be distinguished from others called *Christians*, who neither immerse for the remission of sins, nor show forth the Lord's death weekly, nor keep the institutions, manners and customs of those called *Christians first at Antioch*.

3. Because, those who bear this name, have gone into a crusade in favor of opinions, and laid so much stress upon them; fighting for years about their peculiar views of the Deity, and other abstractions.

4. Because the name *Christian*, now designates a *sect*, instead of the body of Christ.

Yet with all these abuses of the name *Christian*, Mr. C. from conviction of its being the right name, has taken it, but on a certain proviso, as follows. "But if any one shall suppose that the term *Christian*, denotes a Unitarian or Trinitarian, in its appropriatod sense, we shall choose the *older* name, *disciple*, and recommend all the brotherhood to be called, not *Christians*, but *the disciples of Christ*." This to me is the most extraordinary sentiment I ever read from the pen of Mr. C. From conviction of right he has taken the name *Christian*.—Yet contrary to this conviction he will throw off that name, should any one (friend or foe) *even suppose* it denotes a Unitarian, or Trinitarian, in its appropriated sense? We had ever viewed Mr. C. among the most firm and intrepid adherents to truth. We have thought he would rather suffer persecution, and death itself than forsake the truth. But now he plainly intimates, he will forsake her, to avoid the odium which he may incur, by advocating one of her divine articles—and will advise the brotherhood to do the same. Might he not with equal propriety say. I believe and practise immersion for the remission of sins; but if any one should suppose it a doctrine of Unitarians, or Trinitarians. I will relinquish it. This looks like temporizing. Are we mistaken in his meaning? I hope so; yet his language seems plain.

In the best feelings towards Mr. C. I wish to examine his reasons for his hesitating in taking the name *Christian*.

1. Because "unfortunately some have assumed it, as a name *only*." I ask Mr. C. what right has he for preferring this charge against us, for we are certainly intended by him. We must and do acknowledge, that we have not lived as holily as humbly and as devotedly, as we ought; but who are they that have a right to cast stones at us? We are acquainted with many of Mr. C's. warm adherents and admirers—many of them are respectable, and highly respected by us. Yet they have not distinguished themselves above all others, in devotion, piety, justice nor benevolence. They are neighbor-like. With all our imperfections we shrink not from a comparison with them. Why should he make this ingenuous insinuation against us as a people, that we have taken the *name* only? Our bitterest opposers, though they

brand us heretics, have never attempted to defame us, as destitute of goodness and virtue. Did Mr. C. hesitate to receive the doctrine, that human creeds were evils, and should be rejected—that the Bible alone should be received as the rule of faith and practice—that faith depended on testimony—that the spirit was received through faith &c. Did he hesitate to receive this doctrine, because *unfortunately* it was taught by us, years before he was known? He might have said as justly, that we *Christians* had taught this doctrine *only*, and therefore he might have hesitated to receive and propagate it. Is it unfortunate to the cause of truth, that we have taken the name *Christian?* Could we be convinced that this was true, we should be anxious to find the way in which, with a good conscience, we might relinquish it, in favor of those who could more worthily wear it.

Another reason for hesitating to take the name *Christian*, is, Because those who bear this name, have gone into a crusade in favor of opinions, and have laid such great stress upon them; fighting for years about their peculiar views of the Deity, and other abstractions. It is true, we have for near 30 years contended against human authoritative creeds—that the Bible was a sufficient rule—that faith depended on testimony—that the Spirit operated through faith &c. For these we have contended—for these we have been reproached and rejected by all sects. If this be a crusade in favor of opinions, where has bro. C. been? Have we been fighting for years about our peculiar views of the Deity? What peculiar views of the Deity have we? We have not shunned to declare, that "with us there is but one God the Father, of whom are all things, and we in him." Is not this a fact not an opinion? Do not all agree in this fact professedly? With no one have we even fought respecting the Being and attributes of Deity. We have denied the unscriptnral speculations, respecting the mode of his existence, and the unscriptural term trinity? Has not Mr. C. done the same? What he may mean, by *other* abstractions we know not, and therefore say nothing. We acknowledge our opponents have often pushed us to extremes. Like them, we have too often indulged in metaphysics. Probably bro. C. may hereafter see cause for making a similar acknowledgement.

Another cause of his hesitating in taking the name *Christian*, is, because the name *now* designates a sect, not the body of Christ. And does Mr. C. really think that the Reformed Baptists, are the only body of Christ? Where has been this body of Christ, before the Reforming Baptists arose? O that I could see indeed the body of Christ, shining and living in his holy, loving, uniting Spirit! We, who bear the name *Christians*, were once sectarians, established on Sectarian foundations, and known by Sectarian names, and actuated by Sectarian principles. We saw our error, and knew no other way of correcting it, than to take the Bible alone for our foundation, and follow wherever it might lead us—to take the name *Christian*, and endeavor to adorn it by a holy life; and to labor to be actuated by the spirit of our Lord,

the spirit of love, peace and unity, which we knew would be ultimately the death of Sectarianism. The wish and prayer of my heart is, that Mr. C. and his "brotherhood," may more gloriously adorn the name, which they have taken, than we have done—that they may never cast it off for fear of reproach—that they may avoid every vestige of Sectarianism, and unite in one body, the body of Christ, the poor distracted word, and cause the nations of the earth to sing for joy!

I blush for the Sectarian spirit of the C. Conference, in Franklin co. Ohio. Mr. C. (p. 430) states it as report, that they have cast out of their connexion, a bro Isaac Painter for proclaiming immersion, for the remission of sins—and that they have past a resolution, prohibiting from their meeting houses and pulpits, all persons favorable to the views of A. Campbell. Against such a course, I enter my protest, as a departure from the very principles of our profession. I hope the report is not correctly true, or that it is highly colored. I deal not in reports, else I should state another from the same conference. I well know that report, when once set afloat, cannot be easily stopt, and the more slanderous, the more swiftly it flies. We are however, afraid that the report stated by Mr. C. is true; because we have received similar advices, of other brethren, acting in a similar manner. Against such conduct, we lack language, to express the full disapprobation of our heart. I hope Mr. C. did not design to confound all, that bear the name *Christian*, with the Franklin conference. If he designed to castigate them only, and those who are guilty of similar conduct, we blame him not. But if he would implicate the whole body of *Christians*, we must dissent from him, and say the charge cannot be sustained.

In the 10th No. of the M. Harbinger, (p. 472) The Editor has animadverted on our inconsistency, in receiving into the kingdom by immersion, and yet admitting the unimmersed, to the blessings of the kingdom. This we have long felt, and acknowledge it a difficulty, we are unable to solve to our satisfaction.—When we consult our former experience, and the experience of thousands, our present feelings towards the pious unimmersed, the force of education and example, we are strongly impelled to acknowledge them brethren, and admit them with us, to the blessings of the kingdom But when we are asked for our divine authority, from the New Testament, we have none that can fully satisfy our own minds. In this state our minds have labored, and are yet laboring. We are determined not to be hasty, but examine more diligently the precious book for information. We beseech all our brethren, to search the scriptures with honesty. O! think not that we have the knowledge of all truth, and need no more. Never close your ears to any thing, because it is different from your views. This has been the ruin of every reformation since the apostacy. Of this we were apprised, when we left all for the truth's sake. We determined then, to lay open to conviction, and learn the truth, and receive every ray of divine

light coming from the book of God. Let us beware of a departure from this principle. Let us think, and let our brethren think—Let all be free. On facts, not opinions, should our faith be fixt; and for disobedience and not for opinions, should we reject any called a *brother*. Let us not for mere opinions contend with, and reject one another. Take heed, lest Satan gain an advantage over you, and lead you to destroy what you have been building up. You have long contended that the Bible was alone, sufficient for the faith and unity of the church. Will you now by disunion, and division prove your declaration false, and again settle the *now* wavering Sectarians, on their sandy foundations? May the Lord and King of his church, reign in his glory; and may all the kingdoms of the earth, become his willing obedient subjects. I have been long expecting to see increasing light from the book of God. I shall hail the first dawning of it, when, and wherever seen. I will joyfully and thankfully receive the truth, even from an African. Popular opinion is as the changing breeze—popular favor, at the sacrifice of liberty, or truth, is sought only by the vain and giddy; but spurned by the man of wisdom and piety. Such a man will sacrifice to truth, Fame, ease, wealth, and life itself, should it be required. Like Moses, he prefers the reproach of Christ, to all the treasures of Egypt. Or like the great Head of the Church, who preferred truth, with persecution and death, to all the glories of the world.

May this spirit universally prevail in the earth! EDITOR.

P. S In our future numbers, we shall pay particular attention to the subject of immersion, for the remission of sins, and endeavor to remove every objection to it. This we feel impelled to do, as an indispensable duty at the present crisis.—EDT.

A REQUEST.

BRO. STONE.—A report is in circulation, that you have become a friend to slavery, and that you are entirely changed from your former views of it, and have now become a slaveholder. Through Indiana and Ohio, and in some parts of Kentucky, this is commonly reported. I request you to state plainly for our satisfaction, and that of many others, the real state of your mind and practice with respect to slavery. Your friend and brother.

F. P. B.

REPLY.

DEAR BROTHER.—I feel no hesitation to comply with your request. My views of slavery have not changed for more than thirty years. I then from conviction of its being wrong, emancipated all I had. The record of this act, stands on the books of the Bourbon county court in Ky. Since that period, another by inheritance came into my possession. He was a young boy of 6 or 8 years old. I raised him till he was about 25 years of age. I then emancipated him, and gave him up to the Georgetown Colonization Society, with his wages for the last year. This society have sent him off to the parent Colonization Society, in

the city of Washington, with funds sufficient for his transportation to Liberia in Africa.—I have with me at present, three grown negroes; one male and two females, with four infant children. These were bequeathed by my wife's mother, to her and her children forever; and they were put into the hands of trustees, by the same will of the mother now deceased, for the benefit of my wife and children. Over these you may see I have no control—nor have I any more right to emancipate them, than you or any one else. As I cannot emancipate them, I am seriously disposed to emancipate myself and family from them. This may be realized not long hence. Yours in gospel bonds.

B. W. STONE.

This number closes the 4th vol. of the Christian Messenger To my numerous friends, who have aided in the support and spread of the work, I tender my humble thanks. At the earnest solicitations of many friends, I have determined to continue the work, and expect to commence the 5th Vol. early in January next. I earnestly invite my friends to exert themselves, in obtaining as many responsible subscribers as practicable. I shall devote myself to the publication of the Messenger, with a view of rendering it useful, and edifying to my readers. My object shall be to contend for gospel facts, and the great principles of religious liberty—to endeavor to commend the truth, in all its loveliness, and oppose error wherever it may be found. It is now near thirty years, since we saw, and deplored the evils of Sectarianism, party names, and party creeds; and our decided course from that period down to the present time, gives the best proof of the sincerity of our profession. For the sake of truth *alone*, we withdrew from a popular and dominant party, renounced a good salary, were separated from our nearest and dearest friends; and incurred the keen resentment, and displeasure of all the sects.

Conscious of the correctness of our course, we appeared before the world, with the sword of the Spirit as our only weapon—we met hosts of opposers—the darts of obloquy, scorn and misrepresentation, were showered upon us. Undismayed we stood, and held up and defended the Bible, as the only authorized creed of heaven—the name *Christian*, as that alone by which the disciples of Christ should be called—and the union of all Christians, on the foundation of the apostles and prophets. We proclaimed salvation through Jesus to every creature—that faith, and the obedience of faith, were required of all—that all had power to believe and obey, who heard the gospel—that no previous work to faith and obedience, could be reasonably expected—that *now* was the accepted time and day of salvation. We thus persevered, contending earnestly for the faith once delivered to the saints; and, though our opposers were mighty and numerous, fighting under the banners of long-established systems, yet the

smiles of heaven were on us; multitudes sunk into the will of God, and rejoiced in the light and liberty of the gospel.

We earnestly desire peace and friendship, with all men; but if we cannot have them on gospel principles, we shall not ask them. To aid in the dissemination of truth, through the Messenger, several friends are enlisted; and others are solicited to the same object. All who wish to patronize this work, will please advise us of it, and send us their names before the next No. goes to press—also, let such as may wish to discontinue, advise us of it before the 1st of January. I hope my former subscribers, who have not paid, will delay no time in forwarding their dues, to my agent nearest them, or to myself. EDITOR.

P. S. should it not be convenient to pay for the next Vol. when the 2nd No. of it is sent, it may be deferred till the delivery of the 6th No. EDITOR.

SMOKING.—The young man who, unjustified by the plea of ill health, or unsanctioned by the prescription of his physician, has acquired the habit of smoking pipe or cigar, may assuredly congratulate himself on having reached the second stage of his progress from temperance to dissipation—from elasticity of spirit, and vigor of frame, to premature imbecility and decay. As the reckless poacher is gradually led on, from his work of midnight depredation in the woods, to more daring acts of violence and rapine; so will the youthful smoker be too often insensibly allured from a wanton indulgence in the cigar, to sins of intoxication, and the ultimate sacrifice of his health, his character, and prospects. Let parents, then, as they appreciate the responsibility which devolves upon them, solemnly protest against, and resist, the first encroachment of this pernicious habit in their family. Let the women of our country, whose influence is commonly as beneficent as irresistible, exert their powers in decrying the noxious practice, and averting from those in whose reputation and welfare they are so deeply interested, the moral pestilence. If the leaders of fashion in the land are resolutely bent on destroying the little remnant of energy and character which they still possess, let them pursue their ignoble propensities, and achieve the work of moral ruin as they are wont to dissipate their fortunes, in private. Society will be disposed to contemplate with singular philosophy and forgiveness, any act of moral suicide which these "spoilers of the human hive" may be tempted to commit. But let them not contaminate with noxious exhalations the public atmosphere. [*Illustrations of Medicine.*

UNITARIANISM IN IRELAND.

We have occasionally given accounts of the tyrannical and persecuting spirit which, within a few years past, has manifested itself in the Orthodox part of the Synod of Ulster, in Ireland, and of the noble defence of the principles of Christian freedom, made by the *liberal* members of the Synod. It appears that the

persecuted members have withdrawn, and formed a Synod with the title of the "Remonstrant Synod of Ulster." It is to this synod that the Rev. Mr. Porter refers in the following extract of his speech at the late anniversary of the British and Foreign Unitarian Association.

I cannot sit down without bearing my testimony, humble as it is, to the zeal, determination, and disinterestedness with which the Remonstrants against the late inquisitorial proceedings of the Synod of Ulster have conducted themselves, and expressing my earnest prayers for the usefulness of their lately-formed Remonstrant Sonod. Surely this work also is in good hands. Of one member, as has been well expressed by Mr. Madge, you have yourselves had an opportunity of judging; I mean the Rev. Henry Montgomery, a man whom I regard as one of those distinguished individuals whom heaven occasionally indulges to the human race for effecting high purposes; a man endowed, as you well know, with eloquence, industry, and sagacity, which eminently qualify him for the glorious task which he has been called upon to perform, and which he has performed so nobly. When I look to him, and those who are enrolled with him in this important warfare,—Blakely, intrepid, bold, and true; Mitchell, mild learned, and persuasive; John Watson, a man endowed with apostolic singleness of character, and as you are all aware, with not less apostolic patience in enduring, and apostolic meekness in forgiving severe, unmerited, unprovoked persecution: Glendy, Davis, and Campbell, the Nelsons, the Alexanders, and others, whom I stay not now to name,—I bless my God that there are men yet left who are equal to a trying time; and I contemplate the establishment of their recently-formed Synod as a new era in the history of religious liberty in my native land. Thus much I may be allowed to say notwithstanding my connexion with one of their body; a connexion which forms my highest earthly pride. Most sincerely do I pray that their measures may be made productive of righteousness and truth, liberty and peace. Surely, if any ecclesiastical associations are to be tolerated, they are those which disdaining the petty artifices of narrow-minded men for obstructing and damning up the current of religious opinion, that it may only flow in one direction, confidently launch out into the stream of time; using the Scriptures for their only chart; hoisting no sail to catch the deceitful breeze of popular applause; hanging forth no party-colored ensign as a rallying point for popular prejudice; not doubting that, though they may have to pass through the waves of even stormy discussion, the tide on which they are embarked, will at last convey them into the great ocean of divine truth. Such is the Remonstrant Synod of Ulster; and as such do I most fervently bid it God speed!—*C. Register.*

For the Christian Messenger.

Brother Stone:—The notice I took of a sermon, delivered by a "Presbyterian D. D." in Harrison county in July last, has

arrested the attention of that Rev. gentleman, and has drawn from him a lengthy notice of it, in the Western Luminary of Sep. 1st. Perhaps it may be necessary for me to notice that production, although I exceedingly regret, that I am called upon to devote any attention whatever, to a publication so malignant and uncandid, as the one now under consideration; and were it not for the ungenerous inuendoes, and unfounded assertions it contains, I can assure the public that, this vain and arrogant doctor, and his malignant production would both be unworthy of my notice. I feel constrained to inform this *waspish divine*, that although he manifests so much clerical arrogance and vanity, and assumes such a lofty attitude, yet his abusive production, his lordly mein, his gasconading menaces, and the dignity of his office, have no terrors to me, nor shall I be deterred by his threats, from acting in any manner I may think proper.

Inasmuch as this Doctor of Presbyterianism, has introduced my name before the public, with a view I presume, of diverting public attention from the investigation of an important subject, to mere personal abuse and invective, I shall make this publication under my own name, acknowledging that I am the author of the piece signed "Philip," published in July last, and will also announce that the "Presbyterian D. D." whose discourse I noticed, was no other than the Rev Thomas Clelland. It is not my purpose to notice all the ungenerous insinuations, and spiteful remarks of Mr. C. in reference to me; this would be to divert the attention of the public from the point at issue, without the attainment of any desirable end whatever; such a course, I have no doubt, would be entirely congenial with the feelings of this petulent preacher, but with it the pious would be disgusted.—Mr. C. frequently attributes to me the epithet "cynical." I know of no reason why he has done so, unless he is himself so saturated with the *growling*, and *snarling* qualities of the canine species, that he regards all others as equally deplorable, and pitiable as himself; if this be his reason for thus speaking of others, I am happy to know, that society is not to a very great extent contaminated with such men.

Mr. C. no doubt thought he would greatly mortify my pride, when he remarked that B. W. Stone was my "master," but in this he was greatly mistaken, I look upon it as an assertion so devoid of truth, and so pitiful and contemptible in its character as to be entirely beneath the notice of a gentleman, much less a Christian.

Mr. C. also represents me as trembling for my foundation: this will inform him, that I have yet to tremble for the first time, for the foundation upon which I stand—that foundation is the immutable one, which God has laid in Zion, and against which, our heavenly King declares, the gates of hell shall not prevail, much less the puny efforts of such a pragmatical doctor as Thos. Clelland. Standing as I do, upon the foundation of the apostles and prophets, I do assure this fretful Sectarian, that I have no fears

whatever upon this subject, nor have I ever yet trembled for its impotency; but if I stood upon as sandy, human and pitiful foundation as the West minster Confession of Faith, I should tremble indeed; this, I have no doubt is his situation; hence, we see him in great *wraih*, because he is, perhaps conscious his time is short.

He endeavors to quibble about my statement, that he remarked, "some ignorantly denied we were commanded to worship the Holy Ghost," and makes a quotation from Mr. Stone's letter to Dr. Blythe, as the language used by him in his sermon at Mt. Pleasant. I see no difference in sentiment, in what I represent him as saying, and what he admits he said. I yet believe he used the very words I gave, but if he prefers the phraseology of Mr. Stone, he can adopt it, as it means the same. Surely Mr. C. has committed the writings of Mr. Stone to memory, as well as his own catechism. No doubt the writings of that gentleman has made an indellible impression upon his mind; from the uneasiness and trouble they have given him. Why does he stop here to quibble about mere phraseology? and why accuse me of "misrepresentation," when I fairly exhibited his proposition, and he admits, I presented the "proof's cited" by him, in the exact order he quoted them? Mr. C. after devoting much of his time to the evil passions of his nature, indulging in a great variety of ill-natured remarks, and abusive epithets, at length reaches the subject of controversy between us, and after long reflection, and time for great research, behold! he has nothing better to offer in favor of the Holy Ghost being an object of worship, than his *four* texts before noticed; he therefore reiterates them. The first of which is Cant: iv, 16, "Awake, O North wind, and come thou South; blow upon my garden, that the spices thereof may flow out."—"This language," Mr. C. thinks, "is beautifully figurative. The speaker is the church, the spouse of Christ, considering herself as a garden." If the speaker is the church, "the garden," why not ask the wind to come upon *her*, instead of her garden? I ask the reader to examine the passage, and endeavor to ascertain in what part of the verse he meets with a divine command to worship the Holy Ghost; for it is to sustain this point that Mr. C. quotes the text. I believe that Solomon in all the book, from which Mr. C. makes his first quotation, neither mentions church, worship nor spirit; how can this Presbyterian Doctor therefore have the impertinence to affirm that, the above passage is decisive proof that the Holy Ghost is an object of worship?

By way of additional support of his darling hypothesis, Ezekiel xxxvii, 9, is adduced. "Then said he unto me, prophecy unto the *wind*. prophecy son of man, and say to the *wind*, thus saith the Lord God, come from the four *winds*, O breath, and breathe upon these slain, that they may live." In this text, Mr. C. also finds both precept and example for worshipping the Holy Ghost; but I submit it to the impartial to say whether either of the preceding passages, contains either precept or example for worshipping the Holy Ghost, the third person of Trinity. But lo, "Doctor Scott

says" so; this may be high authority for a Presbyterian Doctor to adduce in support of some of his favorite whims, or dogmas; but surely none but "a modern wiseacre" would have the audacity to support a fundamental doctrine of christianity, upon such authority as Doc. Scott. Why not quote the Pope of Rome to help him out? This is a happy *fact*, that one Doct. of Divinity has for supporting his notions, by appealing to the opinions of another.—Do, Doctor, give us something to the point from the Bible, endeavor to make a little nearer approach to a command to worship the Holy Ghost—than *North* and *South wind*, *garden*, *blow*, *awake*, *breathe*, and *prophecy Son of Man;* and do make a *little* better use of your learning, before you again make such an imposing appearance with your *ad hominem*, *ad rem*, and by so doing, you may not be induced again to turn *garden* into church, and *wind* into spirit.

After quoting the above passages, and calling to his help Dr. Watts, and Scott, he then passes on to Mat. xxviii, 19, "baptizing them in the name of the Father, Son, and Holy Ghost."—Here Mr. C. is equally unfortunate in his proof as before, where is the command in the above text to worship the Holy Ghost? If Mat. xxviii, 19. is authority for us to worship the Holy Ghost; then may we with equal propriety say, that Moses was an object of worship to the Israelites, for they were all baptized unto him, in the cloud, and in the sea 1 Cor. x, 2. Then may we also say that the *one body* into which *all Christians* are baptized, is also an object of worship 1 Cor. xii, 13, but this I apprehend Mr. C. will not admit. His last text is 2 Cor. xiii, 14. "The *grace* of the Lord Jesus Christ, the *love* of God, and the *communion* of the Holy Ghost be with you all." Does this text favor us with a "divine command" or apostolic example for worshipping the Holy Ghost? Is there an address in it either to the Father, Son, or Spirit. If the apostle designed it as a prayer, it would be to the *grace* of Jesus, the *love* of God, and the *communion* of the Holy Ghost. Therefore to say that "this form of apostolic benediction includes in it a prayer, would be a waste of words to" disprove. Paul observes in Gal vi, 18. "Brethren, the *grace* of our Lord Jesus Christ be with your spirit." Does not the apostle make the grace of Jesus, as much an object of prayer in this passage, as he does the Holy Ghost in the preceding one? I understand that Paul in 2 Cor. xiii, 14, desires that the *grace* or favor of Jesus, the *love* of God, and *communion* of the Holy Ghost, may be with the disciples at Corinth. Remember that Mr. C. declared in effect, that a divine command for worshipping the Holy Ghost could be easily given, and that on two occasions at least, he has made the effort, and the four passages above cited, is all the proof he has thus far been able to produce from the Bible in support of his position; I therefore submit it to the public, whether Mr. C. has redeemed his pledge, or sustained his point by the least shadow of Bible proof. If Mr. C. requires of me a divine command for worshipping the Father, or the Son; it can be given in

language clear and pointed. Should I be called upon for authority to worship the Son of God, as a being separate and distinct from the Father, I would give the language of Jesus when he declares *that all men should honor the Son*, even as they honor the Father; and that of Paul, when he declares *that God has highly exalted Jesus*, and that at his name every knee should bow &c. I should not think of going back into dark passages, that speak of *garden*, and wind, and say Doct. Scott says so. So when Mr. C. makes such an imposing appearance, and asserts the great ease with which he can prove that we are commanded to worship the Holy Ghost, I want him to give us the proof clear and pointed—and I now defy him to present one passage, where either God, or Jesus, a prophet, or an apostle commands any to worship the Holy Ghost. My object in noticing this discourse was distinctly stated, and all I designed was to submit this proposition, which is regarded as such an important and fundamental doctrine in theology, by our Divine, and to exhibit all the proof this great man could adduce from the Bible, to support the hypothesis, that we are commanded to worship the Holy Ghost; with a belief that impartial minds, after examining the evidence, would then abandon a position, that has not a shadow of Bible proof to sustain it.

Mr. C. is quite enraged, because I had the "impertinence" to notice one *item* of his discourse, and adverted to the proof he adduced to sustain it; no doubt, he was mortified at having his abortion made public; and hence he has introduced into his publication a variety of subjects not connected with the one under discussion, with a hope, I presume, of diverting public attention from his *windy effort*—this accounts for his personal invective, instead of "temperate discussion." I did design noticing several other items of Mr. C's. spiteful production, but fear I have already been too tedious, and may already have noticed too much that has no bearing upon the subject at issue. Perhaps some of my remarks may appear harsh; but if I answer, or notice Mr. C. in any way, I must treat him as he deserves. I have not spoken with a view of rendering evil for evil; nor will it be expected that I should speak of an illnatured, snarling creature, in the same way I would of an humble, self denying, God-fearing man; and I want this wrathful doctor to know, that his abusive language, sneer's or *threats*, have no terrors to me. He may play the tyrant over his adherents, who may tremble beneath his clerical rule, yet he shall not assail me with impunity, while I acknowledge it might perhaps have been better for me to have treated Mr. C. with the same contempt that Mr. Stone did; and regarded his petulent production as altogether unworthy of notice.

THO'S. M ALLEN.

Extract of a letter from Elder Isaac N. Walters, to T. M. Allen, dated Dublin Ohio, Nov. 3, 1830.

"I saw the notice in the Harbinger to which you alluded, and was truly astonished that A. Campbell would [illegible] communica-

tions when they came from such sources; which led me to believe that many of such notices are of but little force. You desire to know whether there was such a preacher in the Christian connexion, as Isaac Painter There is a man by that name, but he never was a preacher, 'though he spoke in public sometimes, but he never had any letters of commendation that I know of; but this I do know, he never was recognized among us as a Christian preacher. The conference you speak of, I was at, and clerk of the same. Said Painter came on the last day of our conference, claimed his membership, and desired a letter of commendation as a preacher: We would not give him such a letter. He then declared his sentiments in regard to baptism—which were, baptism to be regeneration. The conference agreed they could not fellowship that doctrine. Said Painter then applied for a letter of dismission, certifying his moral character, which was granted; this was at his own request.

There was no such resolution passed, or thought of, as prohibiting any person or persons from our pulpits or houses of worship, that believed in baptism for the remission of sin; for we would oppose Peter and the New Testament if we had pursued such a course. There are several of our preachers that believe that system. Times are good in my travels; in about 16 months I have baptized 183."

REMARKS.

We are glad to have it in our power, by the statement above, to correct the report stated in the Harbinger respecting the proceedings of the Christian Conference in Franklin co. Ohio. The contradiction of that report, especially coming from bro: Walters, has fully satisfied our minds of its incorrectness. We hope bro: Campbell will as early as possible do that Conference justice, by giving bro: Walter's letter a place in his Harbinger. How careful should we be not to take up hastily an evil report against our neighbor, and how careful not to publish it to the injury of religion. When we read the report in the Harbinger, we confess we were wounded—wounded at the conduct of our brethren, if the report was true—and if false, we were wounded that it was so widely circulated by one, who so loudly and successfully proclaims reformation. EDITOR.

P. S. The above letter was received after the notice we took of this report, was printed off. EDT.

Extract from Elder J. E. Matthews, Barton's Ala. Oct. 29, 1830.

I hasten to give you some information respecting the progress of religion in this country lately. At the Camp Meeting in M'Nairy county Tenn. near M. W. Matthews, held on the 3d Lord's day in Sept. 22 were immersed. At Purdy in the same co. the week following, about 10 were united with the church. At Republican, the week following 26 were immersed, and several belonging to other churches united with us in a church relationship. The Sunday following I baptized 4 at my house. The

next week a Camp Meeting was held both in Limestone county and in Morgan. In Limestone I am informed that about 25 united with the church. In Morgan 7. We have experienced great opposition at the last place, but I think that truth gained ground rapidly at the late meeting there.

At Republican, Lauderdale co. Ala. The Brethren assembled in conference. Several subjects of interest were considered, among which was the ordination of Elders in every church. It appeared to be the almost unanimous opinion of the brethren, that if our churches were on apostolic ground, they would have Elders, or men of age experience &c. set apart in every church as Bishops, or overseers, whose duty it should be to exercise discipline, administer the ordinances, and assemble the church frequently, so that in the absence of the preachers or evangelists, the churches might be kept organized. The conference recommend this subject to the careful consideration of the churches generally.

The brethren called Christians, from the several churches of like precious faith, in Giles county, met together at the new meeting house on Hands creek Monroe county Virginia, Sept. 11th 1830. And after the 15 Chap. of Acts was read by the Pastor of the church, the visiting brethren were received by the Elders and brethren that compose the church in that place.

2ndly. 1 Cor. 14 Chap. was read by the Pastor, part of which was to be regarded as a directory to the church now assembled, in attending to business, in decency and order, after which the Pastor resigned his official place to the assembly.

3dly. Elder Elisha Beller was unanimously called to preside as moderator to the assembly, during the time of its sitting.

4thly. Enquiry was made into the condition of the several churches in this union. They were all declared,

1. To have been planted by Elders in the church of Christ, set apart to the work of the Ministry, by prayer and fasting, and the laying on of hands of the Presbytery.

2. They were declared to have no other master, but Christ, nor any other law, but the law of Christ contained in the Bible, for their faith and government.

3. Each church was declared to have Deacons in them, set apart to the office according to what is required in the New Testament, and,

4. Where there was no Elder who labored in word and doctrine, to take the oversight of the church, the Deacon or Deacons in that church, took the oversight thereof.

5. The stationary Elders who labor in the churches in these regions are—Elisha Beller, Thos. Kirk and Lardon Duncan. The unordained—Nicholas Carper, Isaac Scott, Isaac Harless, Parker Lucas, Charles Cummins and Jos. Standly.

6. The number of names taken together, now in fellowship in the several churches in these regions are about 190.

7. Agreed, that Elder Barton W. Stone be requested to give these minutes an insertion in the Christian Messenger, and that Landon Duncan, transmit the same to him for this purpose.

Signed in behalf of the church,

ELISHA BELLER, *Mod.*

LANDON DUNCAN, *Clerk.*

EXTRACTS.

Bro: Griffith Cathey writes, Maury co. Tenn. Sept. 18, 1830.

Religion, I think, is still progressing, but slowly in some places. Among the Baptists in this country there appears to be a very great commotion. There is not one church or branch of a church, but appears to be shaking and splitting to pieces.

Bro: Samuel Rogers from Wilmington Ohio, writes Oct. 2, 1830.

Since last May we have baptized near 300 into the name of the Father, Son and Spirit, for the remission of sins. Some new churches have been formed. They all continue to show forth the Lord's death, every Lord's day. Bro: Aylett Raynes is the principle acter in the reformation. There is a number of us who contribute what we can to it.

Bro; John L. Davis of Brattonville S. C. writes, Oct. 12, 1830.

"We have some increase. I have immersed five persons lately, and planted a small church at Republican meeting house."

No Hymn Books have been sent him, for want of opportunity.

EDITOR.

Bro: Elisha Randolph of Somerville Ala. writes, Oct. 18, 1830.

The prospects of religion are brightening a little among us. Four were baptized last evening, and some more are expected to day. We have great opposition by the reputed orthodox, but we think their opposition will be of little avail, for the truth will prevail. I send you 14 new subscribers.

Bro: Daniel Long writes, George's Hills, Alleghany, Md. Sept. 20, 1830.

That at a five days meeting in Brush Creek Valley, Bedford Pa. in the first week in August, preaching the word was blessed to the conversion of many—31 were immersed, and the brethren were greatly refreshed, rejoicing in the hope of eternal life. He adds, that of late about 50 have been immersed on his circuit.

CONFERENCES.

We have received for publication several minutes of different C. Conferences. Our work is too limited to give them all a place in our columns. We can only give the substance of them.

The Flat Rock C. Conference met at Liberty, Shelby co. Ia. Aug. 26. 1830. Elders present; Henry Logan, A. Vorhis, Jessee

Frazier, J. Longly, Joseph Hatchill, Gabriel C. McDuffe, Elijah Dawson, Wm. P. Ritchie, Joshua Selby and J. Plummer—unordainee J. Young. The Elders and brethiren agreed to recommend to the churches to come more closely into the order of the New Testament. They express their opinion that the church is the highest tribunal on earth. They recommend James Young as a teacher of religion. The conference is next to meet at Ben Davis' creek, Rush co. on Thursday before the 3d Lord's day in August 1831.

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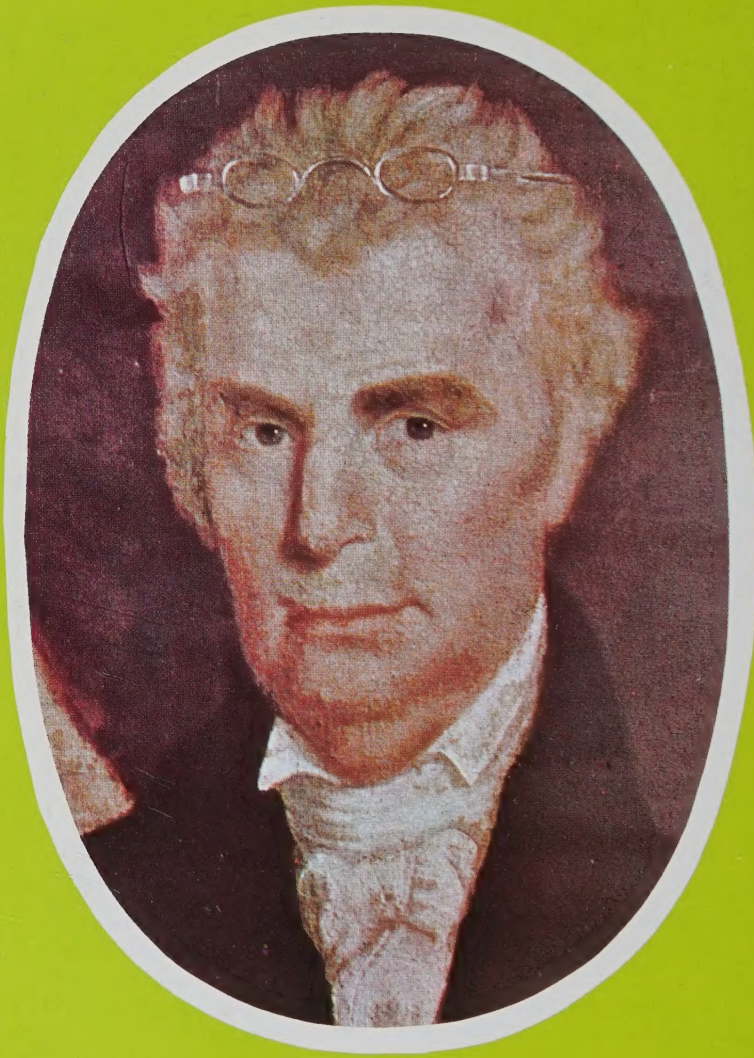

Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

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THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—Paul.

VOL. III.] GEORGETOWN, KY. MAY, 1829. [No. 7.

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject: and that the Prophet Isaiah is the describer of this child, or of this Son given: to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was